

Tehqeeqi Pamphlet No. 8

Chand
WAQIYAAT
- e -
KARBALA
Ka Tehqeeqi Jaayeza



WRITTEN BY :
MUHAMMAD SABIR ISMAYEELI QADRI RAZVI
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PUBLISHER
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MUHAMMAD SABIR ISMAYEELI QADRI RAZVI

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Chand Waqiyat -e- Karbala Ka Tehqeeqi Jaayeza

Is Risale Mein Waqiya -e- Karbala Se Mutalliq Kuchh Ghair Motabar Waqiyat Ki Nishandehi Ki Gayi Hai. Kayi Mahino Ki Talasho Justaju Ke Baad Ise Taiyar Kiya Gaya Hai. Ise Padh Kar Aapko Andaza Hoga Ki Waqiya -e- Karbala Ke Hawale Se Aaj Kal Kis Qadr Be Jaa Waqiyat Ko Taqreero Mein Bayan Kiya Jaata Hai. Is Risaale Mein Jo Unwanaat Aap Dekhenge Unki Fahrifat Ye Hai :

- (1) Fatima Sughra Ka Jhoota Waqiya.
- (2) Imam Hasan Ko Zahar Kis Ne Diya?
- (3) Jannati Baap Ke Kandhe Par Jahannami Beta.
- (4) Imam Zainul Abideen Aur Hazrat Abdullah Bin Mubarak Ki Mulaqat Ka Jhoota Qissa.
- (5) Maidan -e- Karbala Mein Shadi.
- (6) Paani Band Hone Ke Baare Mein Ifraat-o-Tafreet.
- (7) Das Muharram Ki Raat.
- (8) Marajal Bahrain Aur Al-Looloo Wal Marjaan
- (9) Tarikhul Khulafa Ki Ek Riwayat
- (10) Imam Muslim Bin Aqeel Ke Bacchon Ka Jhoota Waqiya.
- (11) Imam Hussain Ka Ghoda Aur Zuljanah.
- (12) Hazrate Sakina Aur Ghoda.
- (13) Maahe Muharram Aur Rona Dhona.
- (14) Ahle Bait Ki Fazilat Mein Ek Mashhoor Riwayat.
- (15) Mulla Husain Waayiz Kashifi Sunni Nahi.
- (16) Shaheed Ibne Shaheed, Khaake Karbala, Auraqe Gham Waghairahum Kutub.

Ikhtitami Kalimat

**Zimnan : Murawwaja Taziyadari Ke Najavez Hone Par
Kutub -e- Ahle Sunnat Ke 100 Se Zaayid Hawale**

In Unwanaat Ke Tahat Kayi Batein Aap Mulaiza Farmayenge. Agar Aapko Kahin Koi Ghalati Nazar Aati Hai To Islaah Ki Niyat Se Hamari Team Se Raabta Karein.

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Abde Mustafa

Taqareez

Is Risale Mein In Hastiyo Ki Taqareez Maujood Hain Jinhein Aap Urdu
Risale Mein Padh Sakte Hain :

- (1) Khalifa -e- Huzoor Tajushshariah, Allama Ghulam Mustafa Nayyemi
- (2) Khalifa -e- Huzoor Gulzar -e- Millat, Allama Mufti Mahboob Alam Misbahi
- (3) Mufti Muhammad Muslihuddin Siddiqui
- (4) Mufti Muhammad Gulrez Misbahi
- (5) Maulana Hafiz Sameeruddin Misbahi
- (6) Maulana Hasan Noori Gondvi
- (7) Maulana Ahmad Husain Naaza'n Saahib
- (8) Maulana Raabeul Qadri Saahib
- (9) Maulana Arshad Raza Nayyemi Saahib
- (10) Muhtaram Hassan Rayeeni Saahib
- (11) Janabe Ghazal Saahiba

Hafizahumullahu Ta'ala

(Roman Urdu Mein Taqareez Ka Tarjuma Shamil Nahin Kiya Gaya Hai,
Iske Liye Urdu File Ki Taraf Ruju Karein)

Abde Mustafa

(1)Fatima Sughra Ka Jhoota Qissa

Iss Unwan Ke Tahet In Baato Ko Zere Bahes Laya Gaya Hai :

- (a) Waqiya Kya Hai?
- (b) Iss Waqiyey Ko Likhne Walon Ki Mahanat
- (c) Iss Qisse Ki Haqiqat Hazrat Allama Abdus Salaam Qadri K Qalam Se
- (d) Tahqeeq Ki Kasauti
- (e) Khulasa

(a) Waqiya Kya Hai?

Waqiyey Karbala K Hawale Se Jo Jhoote Waqiyat Bayan Kiye Jate Hai In Me Fatima Sughra Ka Qissa Bhi Shamil Hai

Ye Kuchh Iss Tarha Hai K Jab Imam Hussain Madina Se Rawana Huye
To Apni Beti Ko Yani Fatima Sughra Ko Akela Chhod Diya Aur Makka - e- Mukarrama Phir Wahan Se Karbala Tashreef Le Gaye

Idhar Hazrat Fatima Sughra Madine Me Tanha Aur Bimari Me Mubtala Thi Phir Iss Qisse Ko Dardnak Banane K Liye Kuchh Likhne Waloon Ne Kafi Mahnat Ki Hai Aur Iss Andaz Se Likha Hai Ke Padhne Aur Sunne Waale Apne Aansuo Par Qaabu Na Rakh Sakein

(b) Iss Qisse Ko Likhne Walon Ki Mahnat :

Waise Toh Iss Waqiyey Ko Kai Logo Ne Apni Kitabo Me Naqal Kiya Hai
Lekin Ham Yahan Sirf Do Kitabo Ka Zikr Karenge

Khak -e- Karbala Aur Shaheed Ibne Shaheed Naami Kitabo Me Ye
Waqiya Jis Dhang Se Likha Gaya Hai, Agar Ise Jun Ka Tun Mahafil Me
Bayan Kar Diya Jaye Toh Log Bina Matam Kiye To Nahi Uthenge Aur

Kisi Peshawar Muqarrir Ne Thoda Sa Aur Namak Mirch Laga Kar Bayan
Kiya To Andesha Hai K Log Apne Kapde Chaak Kar Lein

In Kitabo Me Sirf Ek Yahi Waqiya Nahi Balki Doosre Waqiyat Ko Bi Iss
Andaz Me Likha Gaya Hai K Jise Padh Kar Log Khub Roye

Ab Aaiye Dekhte Hai Ke Hazrate Fatima Sughra Ke Iss Qisse Ki Haqiqat
Kya Hai?

**(c) Iss Qisse Ki Haqiqat Hazrat Allama Abdus Salaam Qadri Ki
Qalam Se :**

Waqiye Karbala Par Likhi Jane Wali Mash'hoor Kitab Me Se Ek
"Shahadat Nawasaye Sayedul Abrar" Hai

Sahabe Kitab, Hazrat Allama Abdus Salam Qadri Ne Iss Me Ek Unwan
Likha Hai "Waqiya -e- Sayeda Fatima Sughra Binte Hussain-l : Tahqiq Ki
Kasauti Par" Aur Iss Unwan Ke Tahet Likhte Hai Ke Imaam Hussain Ki
Do Shahzadiyo Me Se Ek Hazrate Sakina Aur Dosari Hazrate Fatima
Sughra Hain

Doosri Shahazadi K Talluq Se Jo Qissa Mash'hoor Kiya Gaya Hai. Wo
Arbi Ki Motabar Kutube Tawarikh Wagaira Me Kahi Nahi Hai Aur Urdu
Ki Likhi Gai Motabar Kitabo Me Bi Iss Ki Koi Asal Nahi Hai. Agar Iss
Waqiye To Tahqiq Ki Kasauti Par Bhi Rakha Jaye To Bilkul Be Asal Hai.

Hazrate Fatima Sughra Ki Shadi Imam Husan Ke Bete Hazrate Hasan
Musanna Se Ho Chuki Thi Aur Imam Hussain Ki Rawangi K Waqat Aap
Apne Shohar K Ghar Me Madina Taiba Me Maujud Thi

(ملخصاً و ملقطاً: شہادت نواسہ سید الابرار، ص 357)

(d) Tahqiq Ki Kasauti :

Iss Me Ye Toh Sahi Hai Ke Fatima Sughra Ka Jo Qissa Mash'hoor Hai
Wo Jhoota Aur Man Ghadat Hai. Lekin Ye Baat Tahqiq Ki Kasuti Par
Khari Nahi Utarti Ke Hazrate Fatima Sughra Apne Shohar K Ghar Me
Madina Tayyiba Me Maujud Thi.

Durust Tahqiq Ye Hai Ke Hazrate Fatima Sughra Maidane Karbala Me Maujud Thi Chunanche Shaikhul Hadees, Hazrat Allama Muhammad Ali Naqshbandi Rahimahullahu Ta'ala Likhte Hai:

Hazrate Fatima Sughra Maidane Karbala Me Maujud Thi Sunni Wo Shiya, Dono Ki Kitab Se Ye Baat Sabit Hai.

Shia Musanif Hashim Khurasaani Ne Likha Hai Ke Imam Hussain Ne Apni Shahadat K Waqat Wasiyat Nama Apni Beti Hzrat Fatima Sughra Ko Ata Farmaya

(منتخب التواریخ، باب وفصل پنجم، ص 243، مطبوعہ تہران)

Ek Aur Shiya Mohammed Taqi Lisan Ne Likha Hai K (Jab Ahle Baith Ka Qafila Yazeed Ke Paas Pahuncha Toh) Ek Shami Utha Aur Yazid Ki Taraf Moonh Kar Ke Kehne Laga: Aye Ameerul Momineen! Ye Ladki Mujhe Inayat Kardo; Wo Fatima Binte Hussain Ko Mang Raha Tha. L

Jab Hazrate Sayeda Fatima Ne A Suna To In Par Kapkapi Tari Ho Gai Aur Apni Phuphi Saiyeda Zainab Ka Daman Tham Liya.

(منتخب التواریخ، ج 3، ص 141، مطبوعہ تہران جدید)

Ek Mash'hoor Shiya Mohammed Baqir Majlisi Ne Likha Hai Ke Yazid K Samane Hazrate Fatima Sughra Ne Kaha Ke Aye Yazid! Kya Rasoolullah ﷺ Ki Betiyan Qaidi Banai Jayengi? Pas (Ye Sun Kar) Log Bhi Ro Pade Aur Ghar Wale Bi Ro Pade

(بحار الانوار، ج 11، ص 250، مطبوعہ ایران قدیم)

Allama Ibne Kaseer Likhte Hai Ke Jab Mastooraat -e- Ahle Baith Yazid K Darbar Me Aayi To Fatima Binte Hussain (Jo Sakina Se Badhi Thi) Ne Kaha Aye Yazid! Rasool Allah ﷺ Ki Betiyan Qaidi? Yazid Kahne Laga Aye Bhatiji Mai Bi Ise Pasand Nahi Karta Hun.

(البداية والنهاية، ج 8، ص 196، مطبوعہ بیروت)

Allama Ibne Aseer Jazari Likhte Hai Ke Phir Imam Hussain K Khandan Ki Aurtein Andar Aayi Aur Imam Ka Sar In K Samane Tha. Toh Saiyeda

Fatima Aur Sakina Binte Hussain Age Badhne Lagi Taaki Sar Ko Dekh Sakein. Fatima Binte Hussain Jo Sakina Se Badhi Thi. Inhunne Kaha K Aye Yazid! Rasool Allah ﷺ Ki Betiyan Qaidi? Yazid Kahne Laga Ke Aye Bhatiji Mai Bhi Ise Napasand Samjhta Hun Pir Ek Shami Mard Khada Hua Aur Kahne Laga K Fatima Mujhe De Do

(کامل ابن اثیر، ج 4، ص 85، 86، مطبوعہ بیروت)

(e) Khulassa:

Kutube Ahle Sunnat Wa Ahle Tashayyu Se Sabit Hai Ke Imam Hussain Ki Beti Hazrate Fatima Sughra Maidane Karbala Me Maujud Thi
Ye Bhi Sabit Ho Gaya Ke In Ki Taraf Mansub Qissa Be Asal Hai
Fatima Sughra Ke Qasid Aur Khutoot Waghaira Ki Koi Haqiqat Nahi Hai

(2) Imam Hasan Ko Zahar Kis Ne Diya?

Waqiya -e- Karbala Ka Talluq Imam Husain Radiallaho Ta'ala Anho Ke Saath Hai Aur Imam Hasan Radiallaho Ta'ala Anho Aapke Bhai Hain Aur Jab Waqiya -e- Karbala Bayaan Kiya Jaata Hai To Imam Hasan Radiallaho Ta'ala Anho Ka Bhi Zikr Kiya Jaata Hai Aur Yahi Wajah Hai Ke Is Unwaan Ko Yahan Shamil Kiya Gaya Hai

Is Unwan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Is Silsile Mein Jo Mash'hoor Hai
- (b) Ja'ada Binte Ash'ash Ki Taraf Nisbat Karne Waale Hazraat
- (c) Is Ka Radd Karne Waale Hazraat

(a) Is Silsile Mein Jo Mash'hoor Hai :

Imam Hasan Radiallaho Ta'ala Anho Ko Zahar De Kar Shaheed Kiya
 Gaya Aur Mash'hoor Hai Ke Zahar Dene Waali Aap Ki Biwi Ja'ada Binte Ash'ash Thi

Baaz Ulama Ne Bhi Zahar Khoorani Ki Nisbat Ja'ada Binte Ash'ash Ki Taraf Ki Hai Lekin Baaz Ulama Ne Is Ko Naqabil -e- Qabool Aur Haqeeqat Ke Khilaf Bataya Hai

Sab Se Pehle Hum Un Ulama Mein Se Chand Ka Zikr Karte Hain Jinhone Zahar Dene Ki Nisbat Ja'ada Binte Ash'ash Ki Taraf Ki Hai :

(b) Ja'ada Binte Ash'ash Ki Taraf Nisbat Karne Waale Hazraat :

Shah Abdul Azeez Muhaddise Dehelvi Rahimahullah

(سر اشہاد تین، ص 14، 25)

Imam Jalaluddin Suyooti Rahimahullah

(تاریخ اخلفاء، 192)

Imam Ibne Hajar Haytmi Rahimahullah

(الصواعق المحرقة، ص 141)

Allama Hasan Raza Khan Barelvai Rahimahullah

(آنکنہ قیامت، ص 21)

Aur Muftiye Aazam -e- Hind, Allama Mustafa Raza Khan Rahimahullah Ne Isi Ko Durust Qarar Diya Hai

(فتاویٰ مفتی اعظم ہند، ج 5، ص 306، 310)

(c) Is Ka Radd Karne Waale Hazraat

Ab Un Ulama Ke Aqwaal Pesh Kiye Jaate Hain Jin Ka Mauqif Is Ke Khilaf Hai :

Hazrate Allama Syed Nayeemuddin Muradabadi Is Baabat Likhte Hain
Ke Moarrikheen Ne Zahar Khoorani Ki Nisbat Ja'ada Binte Ash'ash Ki
Taraf Ki Hai Lekin Is Riwayat Ki Koi Sanad -e- Sahih Dastyaab Nahin
Huyi Aur Baghair Daleel Kisi Musalman Par Qatl Ka Ilzam Kis Tarah
Jaayez Ho Sakta Hai

Tareekhein Batati Hain Ke Imam Husain Radiallaho Ta'ala Anho Ne
Apne Bhai Se Zahar Dene Waale Ke Mutalliq Daryaft Kiya Aur Is Se
Zaahir Hai Imam Husain Ko Zahar Dene Waale Ka Ilm Na Tha

Imam Husain Ne Bhi Kisi Ka Naam Nahin Liya To Ab Un Ki Biwi Ko
Qatil Muayyan Karne Waala Kaun Hai

(دیکھیے: سوانح کربلا، ص 101، 102، ملخصاً)

Faqeeh -e- Millat, Hazrate Allama Mufti Jalaluddin Ahmad Amjadi,

Shaykhul Hadees, Hazrate Allama Abdul Mustafa Aazmi,

Hakeemul Ummat, Mufti Ahmad Yaar Khan Nayeemi,

Hazrate Allama Muhammad Shabbeer Kotli,

Hazrate Allama Abdus Salam Qadri,

Hazrate Allama Mufti Ghulam Hasan Qadri Aur Hazrate Allama Qaari
Muhammad Ameenul Qadri Rahimahumullah Ne Yahi Mauqif Ikhteyar
Kiya Hai

(دیکھیے: فتاوی فقیہ ملت، ج 2، ص 406، 407،

خطبات محرم، ص 279، 280،

حقانی تقریریں، ص 226،

حضرت امیر معاویہ پر ایک نظر، ص 69،

شہادت نواسہ سید الابرار، ص 288،

تاریخ کربلا، ص 195 تا 197،

کربل کی ہے یاد آئی، ص 89، 90)

In Tamam Hazraat Ke Aqwaal Se Ye Natija Akhaz Hota Hai Ke Imam Hasan Ki Biwi Par Qatl Ki Nisbat Se Ehtiyat Barta Jaaye

(3) Jannati Baap Ke Kandhe Par Jahannami Beta

Waqiya -e- Karbala Bayaan Karte Huye Jab Yazeed Ki Baat Aati Hai To Is Waqiye Ko Bhi Bayaan Kiya Jaata Hai Lihaza Ise Bhi Yahan Shamil Kiya Gaya Hai

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Mash'hoor Waqiya
- (b) Shaarahe Bukhari, Allama Shariful Haq Amjadi Rahimahullah Ka Jawab
- (c) Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahimahullah Ka Jawab
- (d) Faqeehe Millat, Allama Jalaluddin Ahmad Amjadi Ka Jawab

(a) Mash'hoor Waqiya

Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Ke Baare Mein Kisi Jahil Ne Ye Jhooti Riwayat Ghadi Hai Ke Ek Martaba Aap Yazeed Ko

Apne Kandhe Par Bithaye Huzoor ﷺ Ki Khidmat Mein Haazir Huye To
 Aap ﷺ Ne Farmaya Ke Jannati Baap Ke Kandhe Par Jahannami Beta
 Sawaar Hai

(b) Shaarahe Bukhari, Allama Shariful Haq Amjadi Rahimahullah Ka Jawab

Is Riwayat Ke Mutalliq Hazrate Allama Mufti Shariful Haque Amjadi Rahimahullah Likhte Hain Ke Ye Riwayat Manghadat Aur Jhoot Hai
 Huzoor Ki Hayaat -e- Zaahiri Mein Yazeed Paida Hi Nahin Hua Tha
 Balki Huzoor Ke Wisaal Ke 15 Ya 16 Ya 17 Saal Ke Baad Paida Hua
 Yazeed Ki Paidaish 25 Hijri Ya 26 Hijri Ya 27 Hijri Mein Huyi Hai,
 Riwayaat Mukhtalaf Hain

Jis Ne Ye Riwayat Bayaan Ki Us Ne Huzoor ﷺ Par Jhoot Bandhne Ki
 Wajah Se Apna Thikana Jahannam Mein Banaya, Bukhari Waghaira
 Tamam Kutub Mein Ye Hadees Hai Jo 40-50 Sahaba Se Marwi Hai :

Jo Mujh Par Jhoot Bandhe Wo Apna Thikana Jahannam Mein Banaye

(مشکوٰۃ، ص 53)

(فتاویٰ شارح بخاری، ج 2، ص 34، ملخصاً)

(c) Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahimahullah Ka Jawab

Behrul Uloom, Hazrate Allama Mufti Abdul Mannan Aazmi Rahimahullah Is Riwayat Ke Mutalliq Likhte Hain Ke Bachpan Mein Hum Ne Jahilo Ki Zubaani Suna Tha Ke Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Yazeed Ko Apne Kandhe Par..... Alakh

Ye Baat Is Tarah Jhoot Hai Ke Sab Jaante Hain Ke Huzoor ﷺ Ne 10 Hijri Mein Parda Farmaya Aur Yazeed Ki Paidaish 26 Hijri Mein Huyi To Jo Shakhs Huzoor Ke Parda Farmane Ke 16 Saal Baad Paida Hua Us Ko

Huzoor ﷺ Ne Kab Hazrate Ameer -e- Muawiya Ke Kandhe Par Dekha
Aur Kab Us Ko Jahannami Bataya

(نَوْيِي بَرَ الْعُلُومُ، ج 6، ص 340)

(d) Faqeehe Millat, Allama Jalaluddin Ahmad Amjadi Ka Jawab

Faqeeh -e- Millat, Hazrate Allama Mufti Jalaluddin Ahmad Amjadi
Rahimahullah Ne Bhi Is Riwayat Ko Apni Do Kitabo Mein Baatil Qaraar
Diya Hai

(انظر: خطبات محرم، ص 305)

(وسیرت سیدنا امیر معاویہ، ص 17، 18)

Aisi Riwayat Banane Waalo Ko Manna Padega, Kya Aqal Paayi Hai
Kisi Ko Bhi Kisi Se Mila Dete Hain, Inhein Hayaat Aur Wafat Se Koi
Matlab Hi Nahin Hai

Wo Log Bhi Qabil -e- Zikr Hain Jo Aisi Riwayaat Ko Dhadalle Se Bayaan
Karte Hain

(4) Imam Zainul Aabideen Aur Hazrate Abdullah Bin Mubarak Ki Mulaqat Ka Jhoota Qissa

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Is Waqiye Ki Pehle Waale Se Munasibat
- (b) Waqiya
- (c) Is Ki Tehqeeq
- (d) Aise Waqiyat Ghadne Ka Maqsad, Mulla Kashfi Aur Rauzatush Shuhada

(a) Is Waqiye Ki Pehle Waale Se Munasibat

Ye Waqiya Humne Mulla Husain Kashfi Ki "Rauzatush Shuhada" Naami Kitab Se Naqal Kiya Hai

Is Ko Padhne Ke Baad Aap Andaza Laga Sakte Hain Ke Ye Bhi Us Waqiye Se Kam Nahin Hai Jo Humne Hazrate Ameere Muawiya Ke Hawale Se Guzashta Safahaat Mein Naqal Kiya Hai

(b) Waqiya

Rauzatus Shuhda Mutarjam Ki Dusri Jild Mein Unwaan "Ghame Ahle Bait Ki Ek Tasveer" Ke Tehat Ye Qissa Darj Hai Ke Hazrate Abdullah Bin Mubarak Farmate Hain Ke Ek Baar Main Haram Ki Haaziri Ke Liye Akela Hi Sehra Se Guzar Raha Tha Ke Achanak Maine 12-13 Saal Ke Ek Shehzade Ko Dekha Ke Wo Tanha Chala Ja Raha Hai

Us Shehzade Ke Gesu Siyah Aur Chehra Chand Ki Tarah Tha, Maine Kaha : Subhan Allah! Is Sehra Mein Ye Kaun Shakhs Hai

Maine Aage Badh Kar Salaam Arz Kiya To Unhone Jawab Ata Farmaya,
Maine Poochha : Aap Kaun Hain?

Farmaya : Main Abdullah Yaani Khuda Ka Banda Hoon

Maine Poochha : Aap Kahan Se Aaye Hain?

Farmaya : Minallah Yaani Allah Ki Taraf Se Aaya Hoon

Maine Kaha : Aap Ko Kahan Jaana Hai?

Farmaya : Ilallah Yaani Khuda Ki Taraf Jaana Hai

Maine Kaha : Aap Kya Chahte Hain?

Farmaya : Allah Ta'ala Ki Khushnudi Chahta Hoon

Maine Kaha : Aap Ka Zaade Raah Aur Sawari Kahan Hain?

Farmaya : Mera Zaade Raah Tosha -e- Taqwa Hai Aur Meri Sawari Mere
Dono Paaon Hain

Maine Kaha : Ye Khunkhaar Bayabaan Hai Aur Aap Chhoti Umr Ke
Hain, Aap Kya Karenge?

Farmaya : Tu Ne Kisi Aise Shakhs Ko Dekha Hai Jo Kisi Ki Ziyarat Ki
Taraf Mutawajjeh Ho Aur Wo Shakhs Use Be Behra Aur Mahroom Kar
De?

Maine Kaha : Agarche Aap Ki Umr Chhoti Hai Magar Baat Bahut Badi
Ki Hai, Aap Ka Naam Kya Hai?

Farmaya : Aye Ibne Mubarak! Musibat Zadgaane Rozgaar Ka Kya
Puchhte Ho Aur Un Ke Naam Se Kya Talash Karoge?

Maine Kaha : Agar Aap Naam Nahin Batana Chahte To Khuda Ke Liye
Yahi Bata Dein Ke Aap Kis Qaum Aur Kis Qabeele Se Talluq Rakhte
Hain

Unhone Dile Pur Dard Se Aahe Sard Kheenchi Aur Farmaya : Hum
Mazloom Qaum Se Hain, Hum Be Watan Aur Ghareebud Dayaar Qaum
Se Hain Aur Hum Us Qaum Se Hain Jis Par Qahro Ghazab Toda Gaya
Hai

Maine Kaha : Main Kuchh Nahin Jaan Saka, Aap Apne Bayaan Mein
Izafa Farmaiye

Unhone Chand Ash'aar Padhe Jin Ka Mazmoon Ye Hai :

Hum Aane Waalo Ko Hauze Kausar Se Paani Pilane Waale Hain Aur
Najat Paane Waala Shakhs Humare Wasile Ke Baghair Muraad Ko
Nahin Pahunchega

Jo Shakhs Hum Se Dosti Rakhega Hargiz Be Behra Nahin Rahega Aur Jo
Humara Haque Ghasab Karega Qiyamat Ke Din Humare Liye Aur Us Ke
Liye Mahkama -e- Jaza Ki Waada Gaah Hogi

Unhone Ye Baat Ki Aur Meri Nigaho Se Ghaayib Ho Gaye, Maine Bahut Koshish Ki Lekin Na Jaan Saka Ke Wo Kaun The

Jab Main Makka Pahuncha To Ek Din Tawaf Mein Logon Ka Ek Giroh Dekha Jis Ne Ek Shakhs Ko Halqe Mein Le Rakha Tha Aur Bahut Se Log Us Ke Qadmo Mein Khade The, Main Jab Saamne Gaya To Dekha Ke Ye Wahi Shehzade Hain Jin Se Meri Mulaqat Sehra Mein Huyi Thi

Log Un Ke Ird Gird Jama Ho Kar Halaalo Haraam Ke Masail Poochh Rahe The Aur Wo Faseeh Zubaan Mein Sab Ko Jawab De Rahe The, Maine Kaha : Ye Kaun Hain?

Logon Ne Kaha : Afsos Ke Tu Inhein Nahin Jaanta! Ye Ali Bin Husain Imam Zainul Aabideen Hain, Ye Sun Kar Abdullah Bin Mubarak Ne Aage Badh Kar Imam Ke Haatho Aur Paaon Ko Bosa Diya Aur Rote Huye Kaha : Aye Rasoolullah Ke Bete! Aap Ne Mazloomi -e- Ahle Bait Ke Baare Mein Jo Farmaya Wo Durust Hai

Is Ummat Mein Kisi Jama'at Ko Wo Musibat Nahin Pahunchi Jo Ahle Bait Ko Pahunchi Hai

(روضۃ الشہداء، اردو، ج 2، ص 64)

(c) Is Ki Tehqeeq

Qissa Aap Ne Padh Liya, Ab Zara Dekhein Ke Is Mein Kya Mazedar Hai
 Imam Zainul Aabideen Ki Wiladat 38 Hijri Mein Huyi Aur Wisaal 95
 Hijri Hua Aur Hazrate Abdullah Bin Mubarak Ki Paidaish 118 Hijri Mein
 Aur Inteqal 181 Hijri Mein Hua

Ab Hisaab Lagaya Jaaye To Imam Zainul Aabideen Ki Wafat Ke 23 Saal
 Baad Hazrate Abdullah Bin Mubarak Ki Paidaish Hoti Hai Aur Jab Imam Zainul Aabideen Ki Umr 12-13 Saal Ki Thi To Us Waqt Abhi Abdullah Bin Mubarak Ki Paidaish Ko 68 Saal Pade The

Is Qisse Mein Imam Zainul Aabideen Ki Mulaqat Ek Aise Shakhs Se
Zabardasti Karwayi Ja Rahi Hai Jo 68 Saal Ke Baad Paida Hoga!
Mazedar Hai Ya Nahin?

(انظر: میزان الکتب، ص 221-230)

(d) Aise Waqiyaat Ghadne Ka Maqsad, Mulla Kashfi Aur Rauzatush Shuhada

Chahe Ye Qissa Ho Ya Imam Muslim Bin Aqeel Ke Bachcho Ka Qissa,
Sab Jhoot Hai, Ye Waqiyaat Ghade Gaye Hain Taaki Logon Ko Suna Kar
Unhein Rone Dhone Par Majboor Kiya Jaaye Aur Ahle Bait Par Huye
Mazalim Ko Yaad Kar Je Log Matam Karein

Mulla Husain Waayiz Kashfi Koi Sunni Nahin Tha Aur Us Ki Ye Kitab
Rauzatus Shuhda Ek Ghair Motabar Kitab Hai Jis Mein Ahle Bait Ki
Taraaf Jhoote Qisse Kahaniyo Ko Mansoob Kiya Gaya Hai

(5) Maidan -e- Karbala Mein Shadi

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Phir Se Rauzatush Shuhada Az Mulla Kashfi
- (b) Waqiya
- (c) Is Waqiye Ki Tehqeeq
- (d) Ek Mash'hoor Waqiye Ki Taraf Ishara

(a) Phir Se Rauzatush Shuhada Az Mulla Kashfi

Ye Waqiya Bhi Mulla Husain Kashfi Ki Rauzatush Shuhada Se Naqal
Kar Rahe Hain

Ye Kitab Kuchh Muqarrireen Ke Nazdeek Motabar Maani Jaati Hai
Halanki Haqeeqat Is Ke Bar Aks Hai

Is Kitab Mein Jhoote Aur Manghadat Waqiyat Bhare Pade Hain

Waqiya -e- Karbala Par Urdu Zubaan Mein Likhi Jaane Waali Kitabo
Mein Is Ke Hawale Dekhne Ko Milte Hain Balki Kuchh Ka To Asal
Makhaz Hi Yahi Hai

Ek Aur Waqiya Isi Kitab Se Zel Mein Naqal Kiya Jaata Hai Aur Is Par
Baat Karna Un Tamam Ke Liye Kaafi Hoga Jin Ka Makhaz Ye Kitab Hai

(b) Waqiya

Mulla Husain Waayiz Kashfi Likhta Hai Ke Hazrate Qasim Ne Imam
Hasan Ka Wasiyat Naama Imam Husain Ko Diya, Imam Husain Dekh
Kar Rone Lage Phir Farmaya Ke Aye Qasim Ye Tere Liye Tere Abba
Jaan Ki Wasiyat Hai Aur Main Ise Poora Karna Chahta Hoon

Imam Husain Kheme Ke Andar Gaye Aur Apne Bhaiyo Hazrate Abbas
Aur Hazrate Aun Ko Bula Kar Janabe Qasim Ki Walida Se Farmaya Ke
Wo Qasim Ko Naye Kapde Pehnayein Aur Apni Behan Hazrate Zainab
Ko Farmaya Ke Mere Bhai Hasan Ke Kapdo Ka Sandooq Laao

Sandooq Pesh Kiya Gaya To Aap Ne Use Khola Aur Us Mein Se Imam
Hasan Ki Zirah Nikali Aur Apna Ek Qeemti Libaas Nikal Kar Imam
Qasim Ko Pehnaya Aur Khoobsurat Dastaar Nikaal Kar Apne Haath Se
Un Ke Sar Par Baandhi Aur Apni Saahibzadi Ka Haath Pakad Kar
Farmaya Aye Qasim! Ye Tere Baap Ki Amanat Hai Jis Ne Tere Liye
Wasiyat Ki Hai

Imam Husain Ne Apni Saahibzadi Ka Nikah Hazrate Qasim Se Kar Diya

Is Kitab Ka Tarjama Karne Waale Saayim Chishti Ne Is Riwayat Ke Baare Mein Likha Hai Ke Agar Ye Nikah Hua Tha To Imam Husain Ne Apne Bhai Ki Wasiyat Par Amal Kiya Hoga Warna In Halaat Mein Nikah Waghaira Ka Mamlak Intehayi Namunasib Aur Ghair Mauzoo'n Hain

(روضۃ الشہداء، اردو، ج 2، ص 297)

(c) Is Waqiye Ki Tehqeeq

Is Qisse Ke Baare Mein Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullah Se Sawal Kiya Gaya Ke Hazrate Qasim Ki Shadi Maidan - e- Karbala Mein Hona Jis Bina Par Mehendi Nikali Jaati Hai, Ahle Sunnat Ke Nazdeek Saabit Hai Ya Nahin?

Imam -e- Ahle Sunnat Ne Farmaya Ke Na Ye Shadi Saabit Hai Na Ye Mehendi Siwa Ikhtera Ikhterayi Ke Koi Cheez (Yaani Ye Banayi Hui Baatein Hain)

(انظر: فتاویٰ رضویہ، ج 24، ص 502)

Hazrate Allama Muhammad Ali Naqshbandi Rahimahullah Likhte Hain Ke Ye Tamam Baatein Manghadat Aur Ahle Bait Par Bohtan -e- Azeem Hai

Imam Husain Ki Do Saahibzadiya Thi'n Aur Waqiya -e- Karbala Se Pehle Dono Ki Shadi Ho Chuki Thi

(میزان الکتب، ص 246)

(d) Ek Mash'hoor Waqiye Ki Taraf Ishara

Is Kitab Mein Aise Kayi Jhoote Qisse Maujood Hain Jin Mein Imam Muslim Bin Aqeel Ke Bachcho Ka Waqiya Bhi Shamil Hai Jis Ki Tehqeeq Aap Aage Mulahiza Farmayenge

Imam Muslim Ke Bachho Ka Waqiyat Itna Mash'hoor Hai Ke Chand
Motabar Ulama Ne Bhi Apni Kutub Mein Bila Tehqeeq Ise Naqal Kar
Diya Hai

Is Waqiyat Ko Baad Mein Laane Ki Wajah Ye Hai Ke Pehle Rauzatush
Shuhada Naami Kitab Ki Haisiyat Qarayeen Par Waazeh Ho Jaaye Phir Is
Waqiyat Ki Tehqeeq Ko Samajhne Mein Aasani Hogi

(6) Paani Band Hone Ke Baare Mein Ifraato Tafreet

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Paani Band Hua Ya Nahin?
- (b) Dono Tarah Ki Riwayaat Aur Muqarrireen
- (c) Tarikh Ibne Kaseer Ki Riwayat Ke Duswi Muharram Ko Kheme Mein
Paani Maujood Tha
- (d) Allama Shariful Haq Amjadi Ka Jawab

- (a) Paani Band Hua Ya Nahin?

Agar Ye Kaha Jaaye Ke Maidan -e- Karbala Mein Dushmano Ki Taraf Se
Paani Par Kisi Qism Ki Koi Pabandi Nahin Lagayi Gayi Thi To Riwayaat
Ki Roo Se Ye Sahih Nahin Aur Agar Ye Kaha Jaaye Ke Teen Din Tak
Ahle Bait Ke Khemo Mein Bilkul Paani Nahin Tha Jis Ki Wajah Se
Bachho Ko Bhi Pyaas Ki Shiddat Se Do Chaar Hona Pada To Ye Bhi
Durust Nahin Hai Kyunki Chand Riwayaat Se Is Ki Nafi Hoti Hai

- (b) Dono Tarah Ki Riwayaat Aur Muqarrireen

Maidan -e- Karbala Mein Ahle Bait Par Paani Band Kiya Gaya Ya
Nahin? Is Par Dono Tarah Ki Riwayaat Maujood Hain Lekin Bayaan Sirf
Unhi Ko Kiya Jaata Hai Jis Se Logon Ko Rulaya Ja Sake

Kaha Jaata Hai Ke Teen Din Tak Ahle Bait Ke Kheme Mein Ek Boond
 Bhi Paani Nahin Tha Aur Musalsal Teen Din Tak Bachcho Se Le Kar
 Bado Tak Sab Pyase Rahe Aur Kuchh Muqarrireen To Is Se Bhi Aage
 Badh Jaate Hain Aur Paanch Muharram Se Hi Paani Band Kar Dete Hain
 Taaki Waqiya Mazeed Dardnak Ho Jaaye

(c) Tarikh Ibne Kaseer Ki Riwayat Ke Duswi Muharram Ko Kheme Mein Paani Maujood Tha

Tarikh Ibne Kaseer Mein Ek Riwayat Kuchh Yun Hai Ke Daswi Muharram Ko Imam Husain Radiallaho Ta'ala Anho Ne Ghusl Farmaya Aur Khushbu Lagayi Aur Baaz Dusre Saathiyo Ne Bhi Ghusl Farmaya

(البداية والنهاية، ج 8، ص 185)

Is Riwayat Ko Muqarrireen Haath Bhi Nahin Lagate Kyunki Agar Ise Bayaan Kar Diya To Phir Logon Ko Rulane Ka Dhanda Chaupat Ho Jayega, Phir Kis Moonh Se Kaha Jayega Ke Teen Din Tak Ahle Bait Ke Khemo Mein Ek Boond Bhi Paani Nahin Tha

(d) Allama Shariful Haq Amjadi Ka Jawab

Khalifa -e- Huzoor Muftiye Aazam -e- Hind, Shaarahe Bukhari, Hazrate Allama Mufti Shariful Haque Amjadi Rahimahullah Se Sawal Kiya Gaya Ke Kya Imam Husain Ne Aashura Ki Subah Ko Ghusl Farmaya Tha? Kya Ye Riwayat Sahih Hai? Agar Sahih Hai To Phir Khud Ulama -e- Ahle Sunnat Jo Bayaan Karte Hain Ke Teen Din Tak Hazrate Imam Husain Aur Unke Rufaqa Par Paani Band Kiya Gaya, Yahan Tak Ke Bachche Pyaas Se Bilakte Rahe

Aap Rahimahullah Jawaban Likhte Hain Ke Ye Riwayat Tarikh Ki Kitabo Mein Maujood Hai, Maslan Bidaya Nihaya Mein Hai :

فعدل الحسين الى خيبة قد نصبت فاغتسل فيها وانطل بانوره...الخ

"Us Ke Baad Imam Husain Kheme Mein Gaye Aur Us Mein Ja Kar
Ghusl Farmaya Aur Hadtaal Istemal Farmayi Aur Bahut Zyada Mushk
Jism Par Mali, Un Ke Baad Baaz Rufaqa Bhi Kheme Mein Gaye Aur
Unhone Bhi Aisa Hi Kiya"

(البداية والنهاية، جلد ثامن، ص 178)

Aur Isi Mein Ek Safha Pehle Ye Bhi Hai :

وخرت مغشياً عليها فقام إليها وصب على وجهها الماء

"Hazrate Zainab Behosh Ho Kar Gir Padi'n, Hazrate Imam Husain Un Ke
Qareeb Gaye Aur Un Ke Chehre Par Paani Chhidka"

(ايضاً، ص 177)

Shaarahe Bukhari Rahimahullah Mazeed Likhte Hain Ke Ye Dusri
Riwayat Tabri Mein Bhi Hai Hatta Ke Rafziyo Ki Bhi Baaz Kitabo Mein
(Maujood) Hai

Humare Yahan Shiyo Ne Ek Dafa Nuqqan Miya Ko Bulaya Tha Jo
Mujtahid Bhi The Aur Bahut Paaye Ke Khateeb Bhi, Unhone Ye Riwayat
Apni Taqreer Mein Bayaan Ki Jis Par Jahilo Ne Bahut Shor Machaya, Un
Ko Gaaliya Dee'n, Ek Jahil Ne To Yahan Tak Keh Diya Ke Agar Aise Do
Ek Waayiz (Muqarrir) Aa Gaye To Humara Mazhab..... Mein Mil
Jayega (Khali Jagah Mein Ghaliban Koi Gaali Hogi)

(Phir Dono Tarah Ki Riwayaat Ke Mutalliq Likhte Hain Ke) Ye Sahih Hai
Ke 7 Muharram Se Ibne Ziyaad Ke Hukm Se Nehre Furaat Par Pehra
Baitha Diya Gaya Tha Ke Hazrate Imam Aali Maqam Ke Log Paani Na
Le Paayein Magar Ye Bhi Riwayat Hai Ke Is Pehre Ke Bawajood Hazrate
Abbas Kuchh Logon Ko Le Kar Kisi Na Kisi Tarah Se Paani Laaya Karte
The Lekin Shahadat Ke Zakireen (Humare Muqarrireen) Aab Bandi

(Yaani Paani Band Hone) Ki Riwayat Ko Jis Tarah Bayaan Karte Hain
Agar Na Bayaan Karein To Mehfil Ka Rang Nahin Jamega

Is Riwayat Mein Aur Waqte Shahadat Hazrate Ali Akbar Wa Hazrate Ali Asghar Ka Pyas Se Jo Haal Mazkoor Hai Munafaat (Tazaad) Nahin

Ho Sakta Hai Ke Subah Ko Paani Is Miqdaar Mein Raha Ho Ke Sab Ne
Ghusl Kar Liya Phir Paani Khatm Ho Gaya Aur Jung Shuru Ho Jaane Ki
Wajah Se Furaat Ke Pehre Daaro Ne Zyada Sakhti Kar Di Ho, Is Ki
Tayeed Is Se Bhi Ho Rahi Hai Ke Hazrate Abbas Furaat Se Mashk Bhar
Kar Paani La Rahe The Ke Shaheed Huye

Humein Is Par Israar Nahin Ke Ye Riwayat Sahih Hai Magar Main Qatayi
Hukm Bhi Nahin De Sakta Ke Ye Riwayat Ghalat Hai

Tarikhi Waqiyat Jazbaat Se Nahin Jaanche Jaate, Haqaiq Aur Riwayaat
Ki Bunyad Par Jaanche Jaate Hain

(فتاویٰ شارح بخاری، ج2، ص68، 69)

Khulasa :

Paani Band Hone Waali Sirf Ek Taraf Ki Riwayat Ko Bayaan Karna Aur
Ye Kehna Ke Teen Din Tak Ahle Bait Ke Khemo Mein Ek Boond Paani
Nahin Tha, Is Se Waazeh Hai Ke Maqsad Sirf Logon Ko Rulana Aur
Mehfil Mein Rang Jamana Hai

Apne Matlab Ki Riwayaat Mein Namak Mirch Laga Kar Bayaan Karna
Aur Dusri Riwayaat Ko Hadap Jaana, Ye Kahan Ka Insaaf Hai?

Ab Raha Ye Sawal Ke Humein Kya Samajhna Chahiye To Is Ka Jawab
Aap Padh Chuke Hain

(7) Dus Muharram Ki Raat

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

(a) Ye Waqiya Kaafi Mash'hoor Hai

(b) Waqiya

(c) Allama Mufti Shariful Haque Amjadi Rahimahullah Ka Jawab

(a) Ye Waqiya Kaafi Mash'hoor Hai

Ye Waqiya Bhi Awaam Mein Kaafi Mash'hoor Hai

Kuchh Muqarrireen Ise Bade Shauq Se Bayaan Karte Hain Aur Dekha
Gaya Hai Ke Is Waqiye Ko Sun Kar Rona Dhona Bhi Khoob Hota Hai

Khutbaat Ki Ek Do Kutub Mein Ye Waqiya Maujood Hai Jo Ke Bila
Tehqeeq Mahaz Naqal Kar Diya Gaya Hai

(b) Waqiya

Dus Muharramul Haraam Ki Raat Hai....., Maidan -e- Karbala Hai.....,
Raat Ka Pehla Hissa Hai....., Ahle Bait Quraan Ki Tilawat Mein Masroof
Hain....., Hazrate Sakina Ne Jab Sab Ko Quraan Padhte Dekha To
Machal Gayee'n Aur Apne Walid Imam Husain Ke Paas Ja Kar Kehne
Lagee'n Ke Abba Jaan Mujhe Bhi Quraan Shareef Padhaiye

Chunanche Paani Na Hone Ki Wajah Se Tayammum Karwa Ke "Auzu
Billah" Aur "Bismillah" Padha Aur Phir Zaaro Qataar Rone Lage!

Jab Wajah Puchhi Gayi To Imam Husain Ne Farmaya Ke Quraan Shuru
To Maine Karwa Diya Hai Lekin Ye Soch Kar Ro Raha Hoon Ke Khatm
Kaun Karwayega

Ye Waqiya Shayad Hum Achhi Tarah Se Likh Nahin Paaye Lekin
Humare Muqarrireen Bahut Achche Tariqe Se Ise Bayaan Karte Hain,
Khoob Rote Hain Aur Bechari Awaam Bhi Apne Aansuo Ko Rok Nahin
Paati, Aur Roke Bhi Kaise Ke Waqiye Mein Dard Hi Itna Hai

(c) Allama Mufti Shariful Haque Amjadi Rahimahullah Ka Jawab :

Is Dardnaak Qisse Ke Baare Mein Hazrate Allama Mufti Shariful Haque Amjadi Rahimahullah Likhte Hain Ke Jis Kazzab Aur Jaal Saaz Muqarrir Ne Ise Bayaan Kiya Us Se Puchha Jaaye Ke Us Ne Kahan Dekha

Awaam Bhi Aise Phakad Baaz Aur Charb Zubaan Muqarrir Ko Sar Par Bithati Hai, Moonh Maangi Fees Deti Hai, Us Ke Muqabil Ulama Ko Ghaas Tak Nahin Daalti, Aakhir In Jaal Saazo Ki Islah Kaise Hogi?

Is Riwayat Ko Bayaan Karne Waala Jaal Saaz Muqarrir Agar Zinda Hai To Us Se Puchha Jaaye Ke Tum Ne Ye Riwayat Kahan Dekhi Hai?

(مقطوٰ ملخصاً: فتاویٰ شارح بخاری، ج 2، ص 72)

Ye Riwayat Manghadat Aur Jhoot Hai Aur Is Ko Bayaan Karne Waala Muqarrir....., Bahut Ho Gaya, Ab Hum Kya Kahein

(8) Marajal Bahrain Aur Al Lulu Wal Marjaan

Waqiya -e- Karbala Aur Ahle Bait Ki Fazeelat Bayaan Karte Huye Ye Bhi Bayaan Kiya Jaata Hai Ke Quraane Majeed Mein Mazkoor Marajal Bahrain Aur Al Lulu Wal Marjaam Se Muraad Ahle Bait Hai Halanki Ye Tafseer Ahle Sunnat Ke Nazdeek Durust Nahin

Is Par Mukhtasar Si Tehreer Yahan Shamil Ki Jaati Hai Mulahiza Farmayein :

Kuchh Naya Hona Chahiye, Is Chakkar Mein Baaz Muqarrireen Jo Paate Hain Bayaan Kar Dete Hain, Ye Bhi Nahin Dekhte Ke Jo Hum Bayaan Kar Rahe Hain Wo Kis Had Tak Durust Hai

Baaz Log Quran -e- Paak Ki Surah -e- Rahman Mein Warid Huye Lafz "Marajal Bahrain" Se Hazrate Ali Aur Hazrate Fatima Muraad Lete Hain Aur "Al Lulu Wal Marjaan" Se Hasanain Kareemain Ko Muraad Lete Hain Halanki Ye Sahih Nahin Hai

Shaykhul Hadees, Hazrate Allama Ghulam Rasool Qasmi Likhte Hain :

Allama Jalaluddin Suyooti Rahimahullah Farmate Hain Ke Ye Jahilana
Taweel Hai Jo Shiyo Ne Ki Hai

(الاتقان في علوم القرآن، ج2، ص180)

Mulla Ali Qaari Rahimahullah Ne Likha Hai Ke "Marajal Bahrain" Aur
"Al Lulu Wal Marjaan" Ki Ye Taweel Shia Jaise Jahil Aur Ahmaq Logon
Ka Kaam Hai

(مرقة، ج1، ص292)

Allama Ibne Taimiya Ne Likha Hai Ke Ye Tafseer Shiyo Ne Ghadi Hai

(مقدمہ تفسیر ابن تیمیہ، ص29)

(انظر: سانحہ کربلا، ص16)

Allama Ghulam Rasool Qasmi Ek Dusre Maqam Par Likhte Hain :

Is Taweel Ke Baare Mein Ulama Ne Saaf Likha Hai Ke Ye Jahilo Aur
Ahmaqo Ki Taweel Hai Jaise Rawafiz

(الاتقان للسيوطى، مرقة للقارى، مجمع البحار، فیض القدری)

(انظر: اصلاح امت، ص11)

Ye Taweel Kuchh Kitabo Mein Bhi Dekhne Ko Milti Hai

Shaheed Ibne Shaheed Naami Kitab Mein Is Ka Milna Koi Badi Baat
Nahin Lekin Chand Motabar Ulama Ne Bhi Ise Fazail -e- Ahle Bait Ke
Ziman Mein Naqal Kar Diya Hai Jo Ke Ek Khata Hai

Yaqeenan Un Se Aisa Adam -e- Tawajjoh Ki Wajah Se Hua Hai Lekin
Ab Jab Maloom Ho Jaaye To Phir Ise Bayaan Karna Jahalat Ke Siwa
Kuchh Nahin Hai

(9) Tarikhul Khulafa Mein Maujood Ek Riwayat

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Motabar Kutub Mein Jhooti Riwayaat Ka Imkaan
- (b) Tarikhul Khulafa Mein Ek Riwayat
- (c) Allama Mufti Shariful Haque Amjadi Ka Jawab
- (d) Ye Jaan Lein

- (a) Motabar Kutub Mein Jhooti Riwayaat Ka Imkaan

Aisa Nahin Hai Ke Sirf Ghair Motabar Kutub Mein Hi Jhooti Riwayaat Hoti Hain Ya Jin Kutub Mein Jhooti Riwayaat Ho Wo Ghair Motabar Hoti Hain Balki Motabar Kutub Mein Bhi Jhooti Riwayaat Ka Imkaan Hota Hai Aur Isse Kitab Ke Motabar Hone Par Harf Nahin Aata

Imam Suyooti Rahimahullahu Ta'ala Ki Kitab Tarikhul Khulafa Badi Mash'hoor Kitab Hai Aur Is Se Hum Ek Aisi Riwayat Naqal Kar Rahe Hain Jise Koi Bhi Ahle Bait Se Muhabbat Rakhne Waala Shakhs Qabool Nahin Kar Sakta Aur Isse Ye Batana Maqsood Hai Ke Motabar Kutub Mein Bhi Jhooti Riwayaat Ho Sakti Hain

- (b) Tarikhul Khulafa Mein Ek Riwayat

Aksar Dekha Gaya Hai Ke Jab Kisi Waqiye Ko Dalail Ke Saath Jhoota Kaha Jaata Hai To Baaz Padhe Likhe Log Bhi Is Baat Ki Ratt Lagana Shuru Kar Dete Hain Ke Dekhein Fulaan Fulaan Ne Likha Hai Lihaza Jhoot Nahin Ho Sakta

Aise Log Ya To Musannif Ko Masoom Qaraar Dena Chahte Hain Ya Us Kitab Ko Quraan Ka Darja Dena Chahte Hain Ke Khata Ki Gunjaish Hi Nahin Hai

Agar Aisa Nahin Chahte To Phir Ye La Ilmi Hai Ke Kisi Kitab Mein Maujood Har Baat Ko Sahih Maan Lete Hain Aur Jab Dalail Ke Saath Us Ki Haqeeqat Batayi Jaaye To Qabool Nahin Karte

Jo Aisa Kehte Hain Ke Fulaan Fulaan Waqiya Fulaan Motabar Kutub Mein Maujood Hai Lihaza Jhoota Nahin Ho Sakta To Chalein Thodi Der Ke Liye Maan Lete Hain Ke Motabar Kutub Mein Jhooti Riwayaat Nahin Ho Sakti Lekin Ab Aap Is Riwayat Ka Kya Jawab Denge Jo Imam Suyooti Rahimahullahu Ta'ala Ki Kitab Tarikhul Khulafa Mein Maujood Hai :

فلياً رهقه السلاح عرض عليهم الاستسلام والرجوع والمضى الى يزيد فيضع يده في يده فآبوا الاقتله
قتل

"Jab Imam Husain Ko Hathiyaro Ne Gher Liya To Imam Ne Un Par Sulah Pesh Ki Aur Lautne Ki Khwahish Ki Aur Yazeed Ke Paas Jaane Ki Taaki Apna Haath Us Ke Haath Par De Dein"

(تاریخ الخلفاء، ج 2، ص 207)

(c) Allama Mufti Shariful Haque Amjadi Ka Jawab :

Is Riwayat Ke Mutalliq Hazrate Allama Mufti Shariful Haque Amjadi Rahimahullah Farmate Hain Ke Ye Riwayat Jaal Aur Kizb Hai Aur Ye Baat Dushmano Ne Udayi Hai

(فتاویٰ شارح بخاری، ج 2، ص 70)

(d) Ye Jaan Lein :

Jaan Lijiye Ke Quraan -e- Majeed Ke Ilawa Koi Aisi Kitab Nahin Jis Mein Ghalatiyo Ka Imkaan Na Ho

Kitabein Likhne Waale Insan Hi The Lihaza Un Se Bhi Ghalatiya Ho
 Sakti Hain, Ye Koi Zaroori Nahin Ke Kisi Motabar Kitab Mein Maujood
 Ek Ek Lafz Motabar Aur Mustanad Ho

Agar Aisa Hai To Phir Sihah Sitta Ke Baare Mein Kya Khayaal Hai, Ye
 To Motabar Kitabein Hain Lekin In Mein Bhi Mauzu Riwayaat Maujood
 Hain

(10) Imam Muslim Bin Aqeel Ke Bachcho Ka Jhoota Waqiya

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Is Mein Kuchh Khaas Hai
- (b) Asal Makhaz Kya Hai?
- (c) Teen Qism Ki Kutub
- (d) Imam Muslim Bin Aqeel Ke Bachhe Tarikh Ke Aayine Mein
- (e) Ek Baar Phir Se Bahas
- (f) Khulasa

(a) Is Mein Kuchh Khaas Hai :

Ye Waqiya Dusro Se Khaas Hai Lihaza Is Par Tafseeli Guftagu Ki Jayegi
 Khaas Hone Ki Pehli Wajah Ye Hai Ke Urdu Zubaan Mein Waqiya -e-
 Karbala Par Jitni Kitabein Likhi Gayi Hain Taqreeban Sab Mein Ye
 Waqiya Naqal Kiya Gaya Hai Yahan Tak Ke Kuchh Motabar Ulama Ne
 Bhi Ise Naqal Kar Diya Hai

Kitabo Mein Hone Ke Saath Saath Ise Kasrat Se Taqreero Mein Bayaan
 Bhi Kiya Jaata Hai Lihaza Beshtar Log Is Waqiyeh Se Waqif Hain

Guzashta Unwanaat Ke Tehat Humne Aisi Kayi Baatein Bayaan Ki Hain
Jin Ko Saamne Rakh Kar Aap Is Waqiye Ki Haqeeqat Ko Samajh
Sakenge

Is Waqiye Par Aaghaz Mein Guftagu Na Karne Ka Yahi Maqsad Tha Ke
Pehle Kuchh Ishare De Diye Jaayein Phir Asal Ki Taraf Chala Jaaye

(b) Asal Makhaz Kya Hai?

Waqiya -e- Karbala Mein Jo Qisse Kahaniya Dakhil Ho Gayee'n Ya Jin
Manghadat Waqiyaat Ko Waqiya -e- Karbala Ke Saath Joda Gaya Un
Mein Se Imam Muslim Bin Aqeel Ke Bachcho Ka Waqiya Bahut
Mash'hoor Hai

Is Waqiye Ko Itni Shohrat Haasil Hui Ke Urdu Zubaan Mein Waqiya -e-
Karbala Par Likhi Jaane Waali Taqreeban Har Kitab Mein Ye Maujood
Hai, Yahan Tak Ke Baaz Motabar Musannifeen Ne Bhi Apni Kitabo
Mein Ise Naqal Kiya Hai

Jin Kitabo Mein Ye Waqiya Likha Gaya Hai, Un Ki Tadaad 100 Ke
Qareeb Hai

Ye Tamam Kutub Waqiya -e- Karbala Ke Pesh Aane Ke Saikdo Balki
Hazaar Saal Baad Likhi Gayi Hain To Zaahir Si Baat Hai Ke Likhne
Waalo Ne Kahin Se Akhaz Kiya Hoga Aur Wo Makhaz (Source) Hi
Humein Haqeeqat Bata Sakta Hai Lihaza Ab Humein Ye Dekhna Hoga
Ke Is Ka Asal Makhaz Kya Hai?

(c) Teen Qism Ki Kutub

Wo Tamam Kutub Jin Mein Ye Waqiya Darj Hai, Unhein Hum Teen
Hisso Mein Baant Sakte Hain

Pehli To Wo Kitabein Hain Jin Mein Kisi Kitab Ka Hawala Nahin Hai,
Bas Waqiya Maujood Hai,

Dusri Wo Hain Jin Mein Maazi Qareeb Mein Likhi Jaane Waali Kisi
Kitab Ka Hawala Diya Gaya Hai,

Aur Teesri Wo Hain Jin Mein Ek Aise Makhaz Ka Zikr Kiya Gaya Hai Jo
Is Waqiye Ka Asal Markaz Hai

Pehli Do Qismo Ko Alag Karte Hain Kyunki Wo Asal Makhaz Tak
Muawin Nahin Ban Saktee'n

Ab Jo Teesri Qism Ki Kitabein Hain Un Mein Jis Makhaz Ka Zikr Hai
Wo "Rauzatus Shuhda" Naami Kitab Hai

Ye Kitab Farsi Zubaan Mein Hai Aur Musannif Ka Naam Mulla Husain
Bin Ali Kashfi Hai Jis Ka Inteqal 910 Hijri Mein Hua, Yahi Wo Sab Se
Pehla Shakhs Hai Jis Ne Is Manghadat Qisse Ko Bayaan Kiya Hai Warna
Kutub -e- Tarikh Mein Is Ka Koi Naamo Nishan Nahin Tha

Ek Shia Mirza Taqi Lisaan Ne Bhi Is Baat Ka Etiraaf Kiya Hai Ke Sab Se
Pehle Imam Muslim Ke Bachcho Ki Shahadat Ka Waqiya "Rauzatus
Shuhda" Mein Bayaan Kiya Gaya Hai Aur Pehle Moarrikheen Mein Sirf
Aasim Koofi Ne Bachcho Ka Tazkira Kiya Hai Wo Bhi Naam Liye
Baghair Aur Shahadat Ka Koi Zikr Nahin Kiya

Mirza Taqi Ne Ek Kitab Ke Hawale Se Ye Tak Likha Hai Ke Imam
Husain Ki Shahadat Ke Baad Jab Ahle Bait Ko Qaidi Bana Kar Laaya
Gaya To Imam Muslim Ke Chhote Saahibzade Un Ke Saath Qaidi The

Is Waqiye Ke Silsile Mein "Rauzatus Shuhda" Pehli Kitab Hai

Is Kitab Aur Saahib -e- Kitab Par Hum Tafseel Se Kalaam Karenge Lekin
Us Se Pehle Tarikh Ki Raushni Mein Is Waqiye Ki Haqeeqat Ko
Malahiza Farmayein Jise Muhaqqiq -e- Ahle Sunnat, Hazrat Allama
Muhammad Ali Naqshbandi Rahimahullah Ne Bayaan Kiya Hai

(d) Imam Muslim Bin Aqeel Ke Bachhe Tarikh Ke Aayine Mein
 Allama Ibne Aseer Jazari Likhte Hain Ke Imam Muslim Bin Aqeel (Jab Koofa Ki Taraf Rawana Huye To Pehle) Madine Mein Rasoolullah ﷺ Ki Masjid Mein Gaye Aur Namaz Ada Karne Ke Baad Do Raasta Batane Waalo Ko Ujrat Par Le Kar Un Ke Saath (Jaanib -e- Koofa) Chal Pade Raaste Mein Sab Ko Bahut Zyada Pyaas Lagi Jis Ki Wajah Se Wo Dono Mar Gaye Aur Marte Waqt Imam Muslim Ko Paani Ka Raasta Bata Gaye

(اکامل فی التاریخ، ج 4، ص 21، مطبوعہ بیرون)

Ye Aisi Kitab Ka Hawala Hai Jise Shia Wa Sunni Dono Motabar Jaante Hain

Is Mein Imam Muslim Ke Bachcho Ka Kahin Koi Zikr Nahin Hai, Imam Muslim Ka Madine Jaana, Raaste Mein Pyaas Lagna, Dono Raasta Batane Waalo Ki Maut Ho Jaana, Is Poore Waqiyeh Mein Imam Muslim Ka Bachcho Ko Saath Le Jaana Mazkoor Nahin Hai

Agar Bachche Saath The To Kahin To Zikr Hona Chahiye Tha?
 Khusoosan Pyaas Ke Waqt Un Ki Haalat Ka Zikr Hona Chahiye Tha

Allama Ibne Khaldoon, Allama Ibne Kaseer Aur Tabri Ne Bhi Imam Muslim Bin Aqeel Ke Bachcho Ka Zikr Nahin Kiya Halanki Madina Jaane, Raasta Batane Waalo Ko Saath Lene Aur Pyaas Ki Shiddat Se Inteqal Kar Jaane Ka Tazkira Kiya Hai

(تاریخ ابن کثیر، ج 8، ص 198۔ تاریخ ابن خلدون، ج 2، ص 512۔ تاریخ طبری، ج 4، ص 147)

Kutub -e- Tarikh Mein Imam Muslim Ka Apne Bachcho Ko Saath Le Jaana Hi Saabit Nahin Hai

Is Ke Ilawa Shiyo Ki Motabar Kutub Mein Bhi Is Ka Suboot Nahin Hai

Shiyo Ki Sab Se Badi Aur Zakheem Kitab "Biharul Anwaar" Jo 110 Jildo Par Mushtamil Hai, Us Mein Bhi Imam Muslim Bin Aqeel Aur Raasta Batane Waalo Ka To Zikr Hai Lekin Bachcho Ka Koi Tazkira Nahin Hai

(بخار الانوار، ج 44، ص 335، مطبوعہ تہران)

Tarikh Ki Deegar Kitabo Mein Bhi Imam Muslim Ke Bachcho Ka Koi Zikr Nahin Hai Jis Se Saaf Zaahir Hota Hai Ke Ye Qissa Jo Humare Darmiyan Mash'hoor Hai Mahaz Ek Afsana Hai Jise Rone Rulane Ke Liye Ghada Gaya Hai

Jo Dalail Pesh Kiye Gaye Wo Is Waqiye Ki Tardeed Ke Liye Kaafi Hain Aur In Ke Ilawa Imam Muslim Ki Wasiyat Bhi Qabil -e- Ghaur Hai Jis Ka Zikr Sunni Wa Shia Dono Taraf Ki Kutub Mein Maujood Hai, Chunanche Imam Muslim Ne Shaheed Hone Se Pehle Chand Wasiyatein Farmayi Aur Wo Ye Teen Hain :

- (1) Is Shehar (Koofa) Mein Jo Mera Qarz Hai Use Ada Kar Diya Jaaye
- (2) Shahadat Ke Baad Mere Jism Ko Zameen Mein Dafn Kar Diya Jaaye
- (3) Kisi Ko Bhej Kar Imam Husain Ko Waapas Jaane Ka Paigham De Diya Jaaye

(البداية والنهاية، ج 8، ص 56، مطبوعہ بیروت۔)

كتاب الفتوح تصنيف احمد بن عاصم الكندي، ص 99، مطبوعہ حیدر آباد کن۔

الكامل في التاريخ، ج 4، ص 34، مطبوعہ بیروت۔

مقتل حسین مصنفه ابو المؤید خوارزمی، ص 212، مطبوعہ ایران۔

تاریخ طبری، ج 6، ص 212، مطبوعہ بیروت۔

نامہ التواریخ، ج 2، ص 98، مطبوعہ تہران جدید)

Yahan Ghaur Karne Ki Baat Ye Hai Ke Jab Imam Muslim Apne Qarz
Aur Apne Jism Je Liye Wasiyat Kar Rahe Hain To Phir Apne Bachcho
Ko Kaise Bhool Gaye?

Imam Muslim Bin Aqeel Ki Wasiyat Mein Ye Baat Zaroor Maujood Honi
Chahiye Thi Ke Mere Bachcho Ko Fulaa'n Jagah Pahuncha Diya Jaaye
Lekin Aisa Kuchh Bhi Nahin Hai, Beshak Imam Muslim Apne Bachcho
Se Muhabbat Karte The To Aisa Kaise Ho Sakta Hai Ke Aap Unhein
Bhool Jaayein?

Mazkoora Tamam Baato Se Ye Saabit Hota Hai Ke Imam Muslim Ka
Apne Bachcho Ko Koofa Le Jaana, Un Bachcho Ka Yahan Se Wahan
Bhatakna Aur Shaheed Kar Diya Jaana Sab Qisse Kahaniya Be Asal Wa
Manghadat Hain

Is Qisse Ko Sab Se Pehle Mulla Husain Waayiz Kashfi Ne Rauzatus
Shuhda Mein Likha Hai Aur Aap Ko Shayad Ye Baat Kadwi Lage Lekin
Sach Yahi Hai Ke Mulla Husain Kashfi Sunni Nahin Balki Ahle Tashayyu
Tha, Ye Aur Is Ki Kitab Ahle Sunnat Ke Nazdeek Koi Hujjat Nahin

(e) Ek Baar Phir Se Bahas

Sunni Wa Shiya, Dono Taraf Ki Kutub -e- Tawarikh Mein Imam Muslim
Bin Aqeel Ke Bachcho Ke Is Qisse Ka Kahin Koi Tazkira Nahin Hai
Dusri Baat Jo Qabil -e- Ghaur Hai Wo Ye Ke Dono Taraf Ki Kitabo Mein
Ye Likha Hai Ke Imam Muslim Jab Koofa Ki Janib Rawana Huye To
Raaste Mein Pyaas Ki Shiddat Se Aap Ke Do Saathiyo Ki Maut Ho Gayi
Jo Aap Ko Raasta Batane Waale The

Al Kaamil, Al Bidaya, Tabri, Khaldoon, Biharul Anwaar Waghaira Mein
Imam Muslim Ke Halaat Darj Hain Lekin Bachcho Ka Naam Tak Nahin
Hai

Jab Pyas Ki Shiddat Se Do Saathiyo Ki Maut Ho Gayi To Bachcho Ka
 Kya Hua, Is Ka Koi Tazkira Nahin Milta Jis Se Maloom Hota Hai Ke
 Imam Muslim Ka Apne Bachcho Ko Koofa Le Jaana Hi Saabit Nahin Hai

Is Qisse Ko Sab Se Pehle Bayaan Karne Waala Mulla Husain Kashfi Ek
 Aisa Ghair Motabar Shakhs Hai Jis Ne Kayi Manghadat Waqiyat Ko
 Apni Kitabo Mein Naqal Kiya Hai

Is Ki Kitab Rauzatus Shuhda Mein Sirf Yahi Nahin Balki Kayi Jhoote
 Qisse Maujood Hain

Imam Muslim Bin Aqeel Ke Bachcho Ke Qisse Ko Sirf Rauzatus Shuhda
 Mein Hone Ki Wajah Se Kisi Tarah Qabool Nahin Kiya Ja Sakta Kyunki
 Kutub -e- Tawarikh Mein Is Ka Naamo Nishan Tak Nahin Hai Balki Ulta
 Is Ki Nafi Maujood Hai

Ab Raha Ye Sawal Ke Jin Motabar Ulama Ne Ise Apni Kitabo Mein
 Naqal Kiya Hai Un Ka Kya? Ise Aasani Se Yun Samjhein Ke Ek Shakhs
 Ne Koi Baat Kahi Phir Kisi Dusre Shakhs Ne Us Baat Ko Aage Bayaan
 Kiya Phir Us Par Bharosa Kar Ke Teesre Shakhs Ne Bhi Aage Badha
 Diya Phir Chauthi, Paanchwein..... Is Tarah Saikdo Logon Ne Use Ek
 Dusre Par Etimaad Kar Ke Bayaan Kar Diya Aur Wo Baat Kaafi
 Mash'hoor Ho Gayi Lekin Yahan Ghaur Karein Ke Agar Pehle Shakhs Ki
 Baat Ghalat Thi To Kya Ab Un Saikdo Logon Ke Bayaan Karne Ki
 Wajah Se Qabool Kar Li Jayegi? Hargiz Nahin Kyunki Un Saikdo Ke
 Sahih Ya Ghalat Hone Ka Daaromadar Us Pehle Shakhs Par Hai Lihaza
 Agar Pehla Sahih Hai To Saikdo Log Bhi Sahih Qaraar Diye Jayenge Aur
 Agar Pehla Ghalat Hai To Wo Baat Ghalat Hi Rahegi

Isi Tarah Imam Muslim Bin Aqeel Ke Bachcho Ke Qisse Ko Sab Se Pehle
 Likhne Waala Shakhs Hi Jhoota Hai To Phir Baat Khatm Ho Jaati Hai
 Shiyo Mein Se Baaz Ne Bhi Ye Baat Tasleem Ki Hai Ke Kutub -e-
 Tawarikh Mein Is Qisse Ka Koi Zikr Nahin Milta Aur Agar Chand Kitabo

Mein Hai Bhi To Ye Hai Ke Imam Husain Ki Shahadat Ke Baad Imam Muslim Ke Chhote Bete Qaid Mein The

Shiyo Ne Ye Bhi Likha Hai Ke Sab Se Pehle Ise Bayaan Karne Waala Mulla Husain Kashfi Hai Aur Jhoote Qisse Kahaniyo Ko Bayaan Karna Is Ka Manpasand Tariqa Hai

Is Qisse Ko Sahih Kehne Ka Matlab Hai Kayi Jhoote Qisso Ko Qabool Karne Ka Darwaza Kholna Kyunki Rauzatus Shuhda Mein Aur Bhi Kayi Afsaane Maujood Hain Jin Mein Se Chand Hum Guzashta Unwanaat Ke Tehat Naqal Kar Chuke Hain

Khulasa :

Imam Muslim Bin Aqeel Ke Baccho Ka Waqiya Kutube Tareekh Mein Maujood Nahi Hai.

Kutube Tareekh Mein Jo Kuchh Maujood Hai Is Waqiye Ki Nafi Karta Hai.

Is Waqiye Ko Ghadne Waala Mulla Hussain Waiz Kashifi Hai.

Shiyo Ne Bhi Aitaraf Kiya Hai Ke Ye Waqiya Mulla Hussain Waiz Kashifi Ne Sab Se Pehle Likha Hai.

Mulla Hussain Khashifi Ne Kayi Jhute Waqiyat Bayaan Kiye Hain

Uski Kitab Rauzatus Shuhada Mein Maujood Waqiyat Ka Aitabar Nahi Kiya Ja Sakta Hai.

Chand Kutub Mein Imam Muslim Bin Aqeel Ke Saahibzade Ka Qaid Mein Hone Ka Zikr Milta Hai Jis Se Is Waqiye Ki Mazeed Nahi Ho Jaati Hai.

Mutakhireen Ne Ise Bila Tehqeeq Naql Kar Diya Aur Iski Wajah Se Dusre Par Aitemad Aur Saath Mein Waqiye Ki Shohrat Thi Lehaza In Par Ilzam Nahi Lekin Ab Ise Sahi Qarar Dena Durust Nahi Hai. Mulla Hussain Khashifi Aur Uski Kitab Rauzatus Shuhada Ke Mutaliq Kuchh Batein Aage Bayaan Ki Jayengi

(11) Imam Husain Ka Ghoda Zuljanah

Is Unwan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Ek Baar Phir Rauzatush Shuhada
- (b) Waqiya
- (c) Ye Farzi Aur Manghadat Hai
- (d) Maidane Karbala Mein Ghoda?

- (a) Ek Baar Phir Rauzatush Shuhada

Jo Kuchh Abhi Tak Likha Gaya Usse Ye Baat Bilkul Waazeh Ho Jaati
 JainKe Rauzatush Shuhada Ek Ghair Motabar Kitab Hai Jis Mein Jhoote
 Qisse Kahaniyo Ki Bharmaar Hai

Is Ka Musannif Mulla Husain Kashfi Aise Waqiyat Ghadne Mein
 Maahir Hai Jinse Maatam Ko Farogh Diya Ja Sake

Mausoof Agar Chahein To Imam Zainul Aabideen Ki Mulaqat Hazrate
 Abdullah Bin Mubarak Rahimahullahu Ta'ala Se Karwa Dete Hain,
 Maidan -e- Karbala Mein Shadi Karwa Dete Hain, Imam Muslim Ke
 Bachho Par Aisa Afsana Likh Dete Hain Ke Is Ki Asal Kahin Nahin Milti,
 Inhi Waqiyat Mein Se Ek Imam Husain Ke Ghode Zuljanah Ka Waqiya
 Hai

- (b) Waqiya

Mulla Husain Kashfi Likhta Hai Ke Imam Husain Ki Shahadat Ke Baad
 Aap Ka Ghoda Zuljanah Beqarar Ho Kar Chaaro Taraf Bhagne Laga Phir
 Kuchh Der Baad Waapas Aa Kar Us Ne Apni Peshani Ke Baal Khoon Se
 Tar Kiye Aur Apni Aankho Se Aansu Bahata Hua Kheme Ki Taraf Laut
 Aaya

Jab Ahle Bait Ne Dekha To Unhone Faryaad Karte Huye Ghode Se
 Farmaya Ke Aye Zuljanah Tu Ne Imam Ke Saath Kya Kiya? Tu Unhein
 Saath Le Kar Gaya Tha Waapas Kyun Nahin Laaya? Aakhir Tu Kis Dil
 Ke Saath Unhein Dushmano Ke Beech Chhod Aaya Hai?

Ahle Bait Noha Kar Rahe The Aur Zuljanah Gardan Jhukaye Ro Raha
 Tha Aur Apne Chehre Ko Imam Zainul Aabideen Ke Paaon Par Mal
 Raha Tha Phir Us Ghode Ne Zameen Par Sar Maara Aur Apni Jaan De
 Di Aur Ek Riwayat Ye Hai Ke Wo Ghoda Sehra Ki Taraf Nikal Gaya Aur
 Kisi Shakhs Ko Us Ka Nishan Na Mil Saka

(روضۃ الشہداء، ج 2، ص 361)

(c) Ye Farzi Aur Manghadat Hai

Ye Farzi Aur Manghadat Qissa Mulla Husain Kashfi Ne Shiyo Ki Kitab
 Se Naqal Kiya Hai

Kisi Motabar Kitab Mein Is Ka Koi Tazkira Nahin Hai

Aise Waqiyaat Ghadne Ka Sirf Ek Maqsad Hai Aur Wo Hai Noha
 Khwani Ko Farogh Dena

Pehli Baat To Ye Hai Ke Imam Husain Ne Karbala Tak Oontni Par Safar
 Kiya To Phir Ye Ghoda Kahan Se Aa Gaya?

(d) Maidan -e- Karbala Mein Ghoda?

Imam Suyooti Aur Shah Abdul Azeez Muhaddise Dehelvi
 Rahimahumallah Likhte Hain Ke Hazrate Ali Radiallaho Ta'ala Anho Ne
 Ek Maqam Par Farmaya Ke Ye Wo Jagah Hai Jahan Un (Shaheedan -e-
 Karbala) Ke Oont Baithenge Aur Un Ke Kujawo Ki Jagah Ye Hai Aur Is
 Jagah Un Ka Khoon Giraya Jayega

(ملخص: خصائص کبری، سر اشہاد تین، دلائل النبوة)

Hazrate Ali Radiallaho Ta'ala Anho Ne Ek Jagah Ki Nishandehi Karte
Huye Farmaya Ke Yahan Un Ke Oont Baithenge Jis Se Saabit Hota Hai
Ke Karbala Mein Imam Husain Ke Paas Ghode Nahin The

Kuchh Shiyo Ne Likha Hai Ke Jab Imam Husain Rawana Hone Lage To
Aap Ke Bhai Muhammad Bin Hanfiya Ne Aap Ko Rokne Ke Liye Aap Ki
Oontni Ki Nakeel Pakad Li (Yaani Aap Oontni Par Sawar The)

(ذبح عظيم، ص 165 بـ حواله مقتل أبي مخنف)

Tarikh -e- Tabri Mein Hai Ke Raaste Mein Imam Husain Ne Farzadaq
Shaayir Se Baatein Ki Aur Phir Apni Sawari (Oontni) Ko Harkat Di Aur
Chal Pade

(تاریخ طبری، ج 6، ص 218)

Kuchh Kitabo Mein Imam Husain Ka Ye Qaul Maujood Hai Ke Aap Ne
Farmaya :

Ye Karbala Masaib Ki Jagah Hai, Ye Humare Oontniyo Ke Baithne Ki
Jagah Hai, Ye Humare Kujawe Rakhne Ki Jagah Hai Aur Ye Humare
Mardo Ki Shahadat Gaah Hai

(كشف الغمة، ج 2، ص 347 - مناقب ابن شهر آشوب، ج 4، ص 97 - الاخبار الطوال، ص 353)

Ek Shia Likhta Hai Ke Imam Husain Ne Khitab Farmaya Phir Apni
Oontni Bithayi

(مقتل أبي مخنف، ص 55)

Shiyo Ki Ek Badi Kitab "Biharul Anwaar" Mein Bhi Ye Maujood Hai

(بحار الانوار، ج 44، ص 383)

Biharul Anwaar Mein Ye Bhi Hai Ke Muhammad Bin Hanfiya Ne Imam
Husain Ko Rokne Ke Liye Oontni Ki Nakeel Pakad Li

In Ke Ilawa Aur Bhi Kuchh Kutub Mein Oontniyo Ka Hi Zikr Hai

(تاریخ روضۃ الصفاء، ج 3، ص 579-)

(تفسیر لوامی التنزیل، ج 13، ص 91)

Al Kaamil Mein Hai Ke Imam Husain Apni Oontni Par Sawar Huye Aur Buland Aawaz Se Aawaz Di Jise Sab Logon Ne Suna

(الکامل فی التاریخ، ج 4، ص 61)

Ek Shia Likhta Hai Ke Maine Ye Zuljanah Ka Naam Hadees, Akhbaar Aur Tarikh Ki Kisi Motabar Kitab Mein Nahin Dekha

(نیشنل تواریخ، ج 6، ص 344)

In Tamam Hawala Jaat Se Saabit Hota Hai Ke Imam Husain Ke Paas Ghode Nahin The Lekin Kuchh Log Na Jaane Kahan Se Ghode Le Aate Hain

Waise Jo Log Imam Zainul Aabideen Ki Mulaqat Hazrate Abdullah Bin Mubarak Se Karwa Sakte Hain, Maidan -e- Karbala Mein Shadi Karwa Sakte Hain, Un Ke Liye Oonto Ko Bhaga Kar Ghode Laana Koi Badi Baat Nahin Hai

(12) Hazrate Sakina Aur Ghoda

Is Unwaan Ke Tehat In Baato Ko Zere Bahas Laaya Gaya Hai :

- (a) Ghair Munasib Alfaaz Ka Istemal
- (b) Waqiya
- (c) Ye Manghadat Hai

(a) Ghair Munasib Alfaaz Ka Istemal

Hazrate Sakina Aur Ghode Ka Ek Waqiya Chand Kitabo Mein Is Tariqe Se Bayaan Kiya Gaya Hai Ke Jis Par Ghaur Karne Ke Baad Ek Kam Padha Likha Shakhs Bhi Ye Kahega Ke Ahle Bait Ke Liye Aise Alfaaz Ka Istemal Hargiz Munasib Nahin Aur Ye Tariqa Sirf Logon Ko Rulane Ke Liye Ikhteyar Kiya Gaya Hai

Aap Khud Dekhein Ke Kis Tarah Is Waqiye Ko Dardnak Banane Ke Liye Laffazi Ka Sahara Liya Gaya Hai

(b) Waqiya

Hazrate Zainab Ke Sar Se Chadar Utri Huyi Hai, Baal Bikre Huye Hain, Nazar Pathrayi Huyi Hai, Aansuo Ke Do Mote Mote Qatre Palko Par Aa Kar Thehre Huye Hain, Hazrate Sakina Behosh Padi Hain Aur Apne Sartaj Ko Dekh Dekh Kar Rote Ja Rahi Hain

Imam Husain Apne Bete Zainul Aabideen Se Guftagu Mein Masroof The Aur Apne Pichhe Barpa Hone Waali Qiyamat Ko Na Dekh Sake, Ab Jo Dekha To Dil Par Haath Rakh Liya

Imam Husain Aage Badhe Aur Behan Ki Giri Huyi Chadar Ko Uthaya Aur Sar Dhaanp Diya, Hazrate Sakina Ko God Mein Liya, Ali Akbar Ke Khoon Se Lithde Huye Sakina Ke Chehre Ko Apne Imame Se Saaf Kiya, Bikre Huye Baalo Ko Ungliyo Se Durust Kiya Phir Farmaya :

Sakina Hosh Mein Aao, Baba Ki Aakhiri Ziyarat Kar Lo Phir Saari Umr Baba Ka Chehra Dekhne Ko Taras Jaogi, Beti Sakina Utho Jaldi Karo, Aakhiri Mulaqat Kar Lo, Aakhiri Baar Baba Ke Seene Se Lipat Lo Phir To Saari Zindagi Tumhein Bhi Sughra Ki Tarah Ro Ro Kar Aur Tadap Tadap Kar Guzarni Hai

Teen Din Ki Pyaasi Bachchi Teen Din Ke Pyaase Baba Se Gale Mil Rahi Hai

Imam Husain Ne Kaha Ke Aye Bachchi! Tum Thodi Der Baad Yateem Ho Jaaogi! Sakina Kehne Lagi Baba Aap Na Jaayein, Mere Abba Jaan Na Jaayein, Aap Chale Gaye To Baba Ki Ko Kahungi! Phir Jab Imam Husain Ghode Par Sawar Huye Aur Ghode Ko Chalana Chaha To Wo Hil Nahin Raha Hai, Aap Ne Niche Dekha To Sakina Ghode Ke Paaon Se Lipti Hui Hain

Aap Ne Farmaya Ke Beti Baap Ke Dil Par Chhuriya Na Chalao, Phir Aap Ne Ghode Se Utar Kar Badi Mushkil Se Bachchi Ko Kheme Mein Pahunchaya Aur Maidan -e- Jung Ki Taraf Rawana Huye

(c) Ye Manghadat Hai

Ye Qissa Shaheed Ibne Shaheed Waghaira Mein Maujood Hai Aur Bayaan Karne Waale Jaise Chahte Hain Namak Mirch Laga Kar Bayaan Karte Hain

Ye Ek Manghadat Qissa Hai Jise Sirf Rone Rulane Ke Liye Ghada Gaya Hai

Is Mein Hazrate Zainab Ke Mutalliq Jo Mazkoor Hai Ke "Sar Se Chadar Utri Hui Hai Aur Un Ke Baal Bikhre Huye Hain" Kya Huzoor ﷺ Ke Gharane Ki Ek Shehzadi Ke Baare Mein Aisa Socha Bhi Ja Sakta Hai

Hazrate Sakina Jo Ke Shadi Shuda Thee'n, Un Ke Baare Mein Kehna Ke Imam Husain Ne God Mein Liya Aur Wo Ghode Ke Paaon Se Lipat Gayee'n, Ye Kis Tarah Qabool Kiya Ja Sakta Hai?

Aisa Ho Hi Nahin Sakta Ke Ahle Bait Ne Is Tarah Se Be Sabri Ka Muzahira Kiya Ho, Ye Sab Baatein Bilkul Jhoot Hain Aur Kisi Motabar Kitab Mein Maujood Nahin Hain

Kuchh Log Bajaye Apni Islaah Karne Ke, Jo Aise Manghadat Aur
 Gustaki Bhare Waqiyat Ki Haqeeqat Bayaan Karta Hai, Usi Par Gud
 Kha Kar Chadh Jaate Hain, Ulta Chor Kotwal Ko Daante

Kuchh Muqarrireen Ne To Had Kar Di Hai, Kehte Hain Ke Humein
 Daleel Ki Zaroorat Nahin Balki Abu Jahal Ko Hai!

Apni Taqreer Mein Chaar Chand Lagane Aur Apne Bazaar Ko
 Chamkane Ke Liye Aise Qisso Ko Khoob Ro Ro Kar Bayaan Kiya Jaata
 Hai Aur Logon Ki Aqeedat Aur Muhabbat Ke Saath Khilwaad Kiya Jaata
 Hai

Allah Ta'ala Humein Ahle Bait Ki Taraf Aise Jhoote Qisso Ko Mansoob
 Karne Se Bachaye Aur Un Ki Shaano Ke Laayeq Un Ki Tazeemo
 Takreem Karne Aur Un Se Muhabbat Karne Ki Toufiq Ata Farmaye

(13) Maahe Muharram Mein Rona Dhona

Ye Mukhtasar Si Tehreer Un Muqarrireen Wa Awaam Dono Ke Liye Hai
 Jo Jhoote Waqiyat Ko Baar Baar Bayaan Kar Ke Logon Ko Rone Par
 Majboor Karte Hain Aur Ghame Husain Mein Zabardasti Rone Ko
 Sawaab Samajhte Hain

Mujhe Rona Nahin Aata To Kya Koi Zabardasti Hai?

Ji Ji Bilkul Aap Ko Rona Hi Padega, Agar Nahin Roye To Is Ka Matlab
 Aap Ko Ahle Bait Se Muhabbat Nahin Hai

Aap Nahin Ro Sakte To Humare Paas Aayein Hum Aap Ko Aise Qisse
 Sunayenge Jinhein Sunne Ke Baad Aap Apne Aansuo Ko Rok Nahin
 Paayenge Aur Nahin To Kuchh Bhi Karein Lekin Royein

Maahe Muharram Ko Kuchh Logon Ne Maahe Maatam Samajh Liya Hai
 Rona Zaroori Hai, Shadi Nahin Kar Sakte, Mubarakbaad Nahin Deni Hai,
 Gosht Nahin Khana Hai, Fulaan Nahin Jaana Hai Aur Fulaan Nahin
 Chhuna Hai....., Ye Sab Kya Drama Hai?

Ye Zabardasti Rone Dhone Ka Drama Karne Waalo Ko Jaan Lena
 Chahiye Ke Kisi Pyare Ki Wafat Par Qatayi Taur Par Rona Aa Jaana
 Muhabbat Hai Aur Raham Ke Jazbe Ka Natija Hai Aur Ye Bilkul Durust
 Aur Jaayez Hai Lekin Har Saal Rone Rulane Ke Liye Baith Jaana Ek
 Ajeeb Harkat Hai

Is Dunya Mein Har Kisi Ki Behan Bhai, Maa Baap, Awlaad Aur
 Rishtedar Faut Hote Rehte Hain, Murshid Wa Ustaad Faut Hote Rehte
 Hain, In Sab Ke Liye Isaal -e- Sawaab Ka Silsila Zindagi Bhar Jaari Rehta
 Hai Magar Saal Ke Saal Rone Ka Dhanda Nahin Kiya Jaata

Hazrate Ali Radiallaho Ta'ala Anho Ramazan Mein Shaheed Kiye Gaye,
 Hazrate Usman Ghani Radiallaho Ta'ala Anho Ko Kayi Dino Tak Un Ke
 Ghar Mein Mehsoor Kar Ke Aur Un Ka Paani Band Kar Ke Pyas Ki
 Haalat Mein Shaheed Kar Diya Gaya, Hazrate Umar Faruque Radiallaho
 Ta'ala Anho Ko Masjide Nabawi Mein Namaz Padhte Huye Chhura
 Maar Kar Shaheed Kar Diya Gaya....., Zulm Ki Ye Dastaanein Ek Se
 Badh Kar Ek Hai

In Mein Se Kisi Ek Ke Mauqe Par Hum Saal Ke Saal Na Matam Karte
 Hain Aur Na Rote Hain

Chalein Sab Ko Chhod Dein, Ahadees Mein Aata Hai Ke Dunya Ka Sab
 Se Tareek Din Wo Tha Jis Din Rahmat -e- Aalam ﷺ Is Dunya Se Rukhsat
 Huye, Agar Har Saal Gham Manana Aur Rona Rulana Jaayez Hota To

Allah Ki Azmat Ki Qasam Rabiul Awwal Ke Mahine Mein Har Saal
Poori Dunya Mein Kohram Barpa Ho Jaaya Karta

Ab Hum Har Saal Milad -e- Mustafa Ki Khushi To Zaroor Manate Hain
Magar Wisaal Ki Wajah Se Na Matam Karte Hain Aur Na To Sirf Rote
Hain

Jo Log Ahle Sunnat Par Ye Ilzam Lagate Hain Ke Ye Imam Husain Se
Muhabbat Nahin Karte, Unhein Ghaur Karna Chahiye Ke Ahle Sunnat
Ki Huzoor -e- Akram ﷺ Ke Saath Muhabbat Ko To Koi Maa Ka Laal
Challenge Nahin Kar Sakta, Aakhir Huzoor Ke Wisaal Ke Mauqe Par
Hum Kyun Nahin Rote?

Yahan Se Baat Nikhar Kar Saamne Aa Jaati Hai Ke Har Saal Rone
Dhone Baith Jaana Ek Ghair Sharayi Harkat Hai Aur Jo Log Sunni
Kehlane Ke Bawajood Har Saal Ye Dhanda Karte Hain Unhein Rawafiz
Ka Teeka Lag Chuka Hai

Allah Ke Pyaaro Ka Tariqa To Ye Hai Ke Pyaaro Ki Ayen Wafat Ke Din
Bhi Sabro Tahammul Se Kaam Lete Hain Aur Aansuo Par Bhi Control
Rakhne Ki Poori Koshish Karte Hain, Haan Albatta Be Ikhteyar Aansu
Nikal Aana Ek Alag Baat Hai

Agar Kisi Ko Ittefaqiya Rona Aa Jaaye To Aise Rone Mein Koi Qabahat
Nahin Lekin Takalluf Ke Saath Jaan Boojh Kar Rone Dhone Baith Jaana
Aur Ise Ghame Husain Mein Rona Samajh Kar Sawaab Ki Ummeed
Rakhna Bilkul Ghalat Hai

(انظر: سانحہ کربلا، علامہ غلام رسول قاسمی نقشبندی)

(14) Ahle Bait Ki Fazeelat Mein Ek Jhooti Riwayat

Waqiya -e- Karbala Bayaan Karte Huye Is Riwayat Ko Bhi Zimnan
Bayaan Kiya Jaata Hai Aur Shaheed Ibne Shaheed Aur Dusri Kuchh
Kitabo Mein Bhi Ye Riwayat Naqal Ki Gayi Hai Lihaza Zaroorat
Mahsoos Hui Ke Is Ki Tehqeeq Bhi Yahan Bayaan Ki Jaaye

Ye Riwayat Kuchh Is Tarah Milti Hai :

Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Shaheed Hai,
Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Bakhsha Hua
Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Taayib Hai,
Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Wo Kamilul Iman
Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Us Ko Malakul
Maut Ne Jannat Ki Basharat Di Phir Munkar Nakeer Ne Basharat Di,
Suno! Jo Aale Muhammad Ki Muhabbat Par Mara Us Ko Jannat Mein Is
Tarah Bana Sanwar Kar Le Jaaya Jayega Jaise Dulhan Ko Khawind Ke
Ghar Le Jaaya Jaata Hai, Suno! Jo Aale Muhammad Ki Muhabbat Par
Mara Us Ki Qabr Mein Jannat Ki Do Khidkiya Khol Di Jaati Hain, Suno!
Jo Aale Muhammad Ki Muhabbat Par Mara To Allah Ta'ala Us Ki Qabr
Ko Rahmat Ke Firishto Ke Liye Mazaar Bana Deta Hai, Suno! Jo Aale
Muhammad Ki Muhabbat Par Mara Wo Ahle Sunnat Wa Jama'at Par
Mara, Suno! Jo Aale Muhammad Se Bughz Par Mara Wo Qiyamat Ke
Din Aayega To Us Ki Peshani Par Likha Hoga Ke Ye Allah Ki Rahmat Se
Maayoos Hai, Suno! Jo Aale Muhammad Se Bughz Par Mara Wo Kufr
Par Mara, Suno! Jo Aale Muhammad Se Bughz Par Mara Wo Jannat Ki
Khushbu Bhi Nahin Sunghega

Ye Riwayat Kuchh Kitabo Mein Bhi Maujood Hai, Is Riwayat Ke Baare Mein Hazrate Allama Ghulam Rasool Sayeedi Rahimahullah Likhte Hain:

Ye Riwayat Hadees Ki Kisi Maroof Aur Mustanad Kitab Mein Mazkoor Nahin Hai, Is Riwayat Ko Allama Abu Is'haaq Salabi Ne Apni Tafseer Mein Ek Sanad Ke Saath Riwayat Kiya Hai

Us Sanad Ke Baare Mein Haafiz Ibne Hajar Asqalani Rahimahullah Likhte Hain Ke Ye Mauzu Hai Aur Is Riwayat Ke Manghadat Hone Ke Aasaar Bilkul Waazeh Hain

(الكاف الشاف في ترجمة أحاديث الكشاف، ج 4، ص 220)

Is Riwayat Ko Dusre Mufassireen Sanad Ki Tehqeeq Ke Baghair Naqal Dar Naqal Karte Chale Gaye (Phir Kayi Mutakhireen Ne Baghair Tehqeeq Ise Naqal Kar Diya)

Jab Fazail -e- Ahle Bait Mein Ahadees -e- Sahiha Maujood Hain To Phir Mauzu Riwayaat Ka Sahara Lene Ki Kya Zaroorat Hai Hatta Ke Kisi Taan Karne Waale Ko Ye Kehne Ka Mauqa Mile Ke Fazail -e- Ahle Bait To Sirf Mauzu Aur Batil Riwayaat Se Saabit Hain

(بيان القرآن، ج 10، ص 585)

(15) Mulla Hussain Waayiz Kashfi Sunni Nahi

Is Unwan Ke Tehat In Baaton Ko Zere Bahas Laaya Gaya Hai :

- (a) Kayi Waaqiyat Ka Silsila Rozatush Shuhada Se Milta Hai
- (b) Rozatush Shuhada Shiyo Ki Nazar Mein
- (c) Mulla Hussain Kashfi Aur Waaqiya -e- Karbala
- (d) Alhasil

(a) Kayi Waaqiyat Ka Silsila Rozatush Shuhada Se Milta Hai :

Chunki Kayi Waaqiyat Aise Hain Jin Ka Silsila Mulla Hussain Kashfi Ki Kitab Rozatush Shuhada Par Jaa Kar Ruk Jata Hai Lihaza Munasib Maalum Hota Hai Ke Musanif Ke Ahle Sunnat Se Taluq Hone Na Hone Ke Baare Me Bhi Likha Jaye Ye To Sabit Ho Chuka Hai Ke Ye Kitaab Motabar Nahin Lekin Ab Ham Jo Bayaan Karenge Is Se Aapko Andaza Ho Jayega Ke Musanif Bhi Motabar Nahi Hai.

(b) Rozatush Shuhada Shiyo Ki Nazar Me :

Allama Muhammad Alli Naqshbandi Rahimahullahu Ta'ala Likhte Hain Ke Shiyo Ki Kitabo "Azzariya" Ka Maqsade Taalif Yahi Tha Ke Tamam Shiya Musanifeen Ki Kitabon Ko Ek Jagha Jamaa Kar Diya Jaye. Aur Is Me Kisi Aisi Kitab Ka Tazkira Na Milega Jo Ahle Tashayyu Ke Nazriyat Aur Mataqidaat Par Mushatmil Na Ho Aur Is Me Mulla Hussain Waayiz Kashfi Ki Rozatush Shuhada Ko Bhi Shamil Kiya Gayaa Hai.

(الذریعہ الی تصانیف الشیعہ، ج 11، ص 294، 295)

Is Kitab Me Rozatush Shuhada Ka Naam Maujud Hona Saaf Zahir Karta Hai Ke Ye Kitab Ahle Tashayyu Ki Hai. Is Ke Alawa Ek Aur Kitab Ka Hawala Mulaahiza Farmaye:

Shiya Musanif, Shaikh Abbas Qammi Likhta Hai Ke Mulla Hussain Kashfi Bahut Bada Aalim Fazil Tha. Maulana Abdul Rahman Jami Ka Bahnoyi Hai. Deeni Ulum Ka Jaame, Muhadis, Mufasir Aur Ba Khabar Aalim Tha. Is Ki Bahut Se Tasaanif Hain. Rozatush Shuhada Bhi Iss Ki Tasneef Hai. Hazrate Ali Radiallaho Ta'ala Anho Ki Shaan Me Is Ne Ek Qasida Kaha Hai. Jis Ke Do Sher Ye Hai:

ذریتی سوال خلیل خدا بخوان

واز لانیاں عهد جوابش بکن دا

گرد دور اعیاں کہ امامت نہ لائق است

آزر اکہ بودہ بیشتر عمر در خط

"Yaani Hazrat Ibraahim Alaihisslam Ne Allah Ta'ala Se Apni Aulad Me Imamat Ka Sawal Kiya To Jawab Mila Ke Ye Mansab Zaalon Ko Nahi Mil Sakta. Is Se Tumhe Malum Ho Jayega Ke Mansab-e-Imamat In Logon Ko Nahi Mil Sakta Jin Ki Umar Ka Aksar Hissa Islam Me Na Guzara Ho"

Ye Ash'aar Mulla Husain Kashfi Ke Shiya Hone Ki Daleel Hai
 Shiya Abbas Qammi Ne Iske Shiya Hone Ki Tasreeh Ki Hai Aur Wo Bhi Aise Nazariye Par Jo Un Ka Muttafiqa Aqeeda Hai Yaani Imamat Ke Liye Masoom Hona

Iske Saath Quraani Aayaat Se Hazrate Ibrahim Alaihissalam Ke Waqiye Ke Ziman Mein Usne Ye Bhi Saabit Kiya Ke Zalim Aur Khatakar Aur Kufr Ki Zindagi Guzar Kar Musalman Hone Waale Mansabe Imamat Ke Hargiz Laayeq Nahin Ho Sakte Jis Ka Matlab Ye Hai Ke Khulafa -e-Salasa Ki Khilafat Bar Haq Na Thi Kyunki Ahle Tashayyu Ke Nazdeek In Ka Qabl Az Islam Zamana But Parasti Mein Guzra

Agarche Un Ka Ye Kehna Ghalat Hai Lekin Unke Nazdeek Jab In Teen Khulafa Ka Zamana Qabl Az Islam Shirko But Parasti Mein Ka Daur Tha To Iman Laane Ke Baad Ye Masoom Hargiz Na Huye Aur Imam Nabze Quraani Masoom Hota Hai Lihaza Ye Teeno Hazraat Mansabe Khilafat Par Zabardasti Mutamakkin Rahe Aur Inhone Hazrate Ali Radiallaho Ta'ala Anho Ka Haqqe Khilafat Wa Imamat Ghasab Kar Rakha Tha Is Aqeede Ki Bunyad Par Jo Saahibe Rauzatush Shuhada Ke Ash'aar Se Zaahir Hai Ahle Tashayyu Ke Ek Jugadri Ne Iski Shiyyat Par Muharr-e-Tasdeeq Sabt Kar Di

(c) Mulla Husain Kashfi Aur Waqiya -e- Karbala

Allama Muhammad Ali Naqshbandi Likhte Hain Ke Rauzatush Shuhada Ka Musannif Mulla Husain Waayiz Kashfi Wo Shakhs Hai Jo Waqiya -e-Karbala Ke Mutalliq Manghadat Waqiyat Aur Riwayaat Likhne Waala Pehla Musannif Hai Baad Mein Shiya Sunni Kutub Mein Rone Rulane Waale Waqiyat Aur Waqiya -e- Karbala Ko Rangeen Banane Ke Liye Jo Riwayaat Maujood Hain Un Sab Ne Ise Kashfi Se Naqal Kiya Hai

Is Ke Shiya Hone Ka Suboot Shiyo Ki Mustanad Kitabo Mein Maujood Hai (Jise Hum Naqal Kar Chuke Hain)

(میزان الکتب، ص 214، 254)

(d) Al Haasil

Kitab Ka Ghair Motabar Hona To Yaqeeni Hai Saath Hi Saath Musannif Ka Haal Bhi Qarayeen (Readers) Par Waazeh Ho Chuka Hoga

Ab Bhi Agar Koi Is Kitab Ko Ya Musannif Ko Sanad Ke Taur Par Pesh Karta Hai To Ye Badi Ajeeb Baat Hogi

Ye Durust Hai Ke Adame Tawajjoh Ki Wajah Se Kayi Ulama Jin Ka Talluq Ahle Sunnat Se Hai, Unhone Ek Do Baatein Is Kitab Ki Mash'hoor Hone Ki Bina Par Apni Kitabo Mein Naqal Kar Di Hain Lekin Isse Haqeeqat Par Koi Farq Nahin Padta

Humne Is Kitab Se Kuchh Waqiyat Ko Hi Naqal Kiya Hai Warna Poori
 Kitab Aise Ajeebo Ghareeb Qisso Se Bhari Padi Hai Jin Ki Koi Asal
 Nahin

(16) Shaheed Ibne Shaheed, Khaake Karbala, Awaraaq -e- Gham Waghaira Kutub

Urdu Zubaan Mein Waqiya -e- Karbala Par Sainkdo Ki Tadad Mein
 Kutub -o- Rasail Maujood Hain. Muqarrireen Ke Nazdeek Shaheed Ibne
 Shaheed Aur Khaake Karbala Naami Kitab Ko Bahut Achhi Kitab
 Samjha Jaata Hai. Ye Kitabein Awaam Mein Bhi Khaas Shohrat Rakhti
 Hain. Iski Wajah In Ke Andar Maujood Masaale Daar Qisse Aur
 Muqarrireen Ke Layeq Mawaad Hain Jis Se Kisi Mehfil Mein Rang
 Jamaya Ja Sakta Hai. Jhute Waqiyat Ko Is Andaz Mein Likha Gaya Hai
 Ke Jise Sun Kar Kisi Ko Bhi Rona Aa Jaye. Laffazi To In Mein Bharmaar
 Hai.

Tareekh Ki Kisi Kitab Mein Waqiya -e-Karbala Itni Tafseel Se Maujood
 Nahi Jitna In Kitabo Mein Hai. Ek Ek Shakhs Ki Shahadat Ki Tafseel Ko
 Is Tarah Bayaan Kiya Gaya Hai Jaise Musannif Khud Maidane Karbala
 Mein Maujood Ho. Tarteeb Ke Saath Bayaan Kiya Gaya Hai Ke Kis Ne
 Kis Tarah Hamla Kiya, Kis Ne Kis Kitne Logo Ko Maara, Kis Ne Kya
 Ash'aar Padhe Aur Kis Ka Kya Anjam Hua Halanke Kutube Tawareekh
 Is Baare Mein Khamosh Hain. Phir Sughra Ka Qissa, Sughra Ka Qasid,
 Sughra Ka Khat, Sakeena Ki Bechaini, Hazrat Zainab Ka Baccho Ko
 Maidane Jang Mein Bhejna Jin Ke Qadd Se Badi Talwar Batayi Jaati
 Hain, Phir Paani Band Hone Ke Baare Mein Ajeebo Ghareeb Batein Aur

Na Jane Kitni Khurafaat Ko In Kitabo Mein Bade Dhadalle Ke Saath
Naql Kiya Gaya Hai.

Agar In Kitabo Par Shuru Se Aakhir Tak Behas Ki Jaye To Ek Alag Kitab Ban Jayegi. Aisi Kitabo Ka Padhna Aur In Mein Maujood Jhute Waqiyat Ko Taqreero Mein Bayan Karna Hargiz Durust Nahi Hai. Hamne Bas Kuchh Mashhoor Waqiyat Par Hi Iktefa Kiya Hai Warna Aise Kayi Waqiyat Maujood Hain Jin Ki Koyi Haqiqat Nahi Hai. Muqarrireen Se Guzarish Hai Ke Aisi Kitabein Na Padhein Aur Jhut Ko Farogh Na Dein Aur Wo Bhi Jhut Aisa Jo Ahle Bait Par Bandha Gaya Ho!

Aakhir Mein Kuchh Batein

Allah Ki Taufeeq Se Hamne Kuchh Waqiyat Ki Tehqeeq Ko Pesh Kiya Hai Taake Logo Ko Haqeeqat Maloom Ho Jaye Aur Phir Ahle Bait Ki Taraf Aise Jhute Waqiyat Ko Mansoob Na Kiya Jaye.

Waqiya -e- Karbala Par Likhi Jaane Waali Har Kitab Ko Motabar Samajh Kar Padhne Se Parhez Karna Chahiye Aur Chand Kutub Hain Maslan Sawaneh Karbala Az Allama Naeemuddin Muradabaadi, Aaine -e- Qiyamat Az Allama Hasan Raza Khan Aur Sawaneh Karbala Az Allama Ghulam Rasool Qasmi, In Ko Padha Jaye Aur In Mein Ek Do Waqiyat Jo Rauzatush Shuhada Se Aa Gaye Hain Unko Alag Kar Diya Jaye Jaise Imam Muslim Bin Aqeel Ke Baccho Ka Waqiya Waghaira

Jhute Waqiyat Bayan Karna Ahle Bait Ki Muhabbat Nahi Balke Unki Taraf Mansoob Aise Waqiyat Ka Radd Karna Hi Muhabbat Ka Taqaza Hai.

Agar Koi Diye Gaye Ilmi Dalail Ko Ek Taraf Kar Ke Ye Kahe Ke Ham
Muhibbe Ahle Bait Hain Aur Hamein In Sab Se Koi Gharaz Nahi Ya
Hamein Daleel Ki Hajat Nahi To Ye Muhabbat Nahi Jahalat Hai.

Ab Ye Ke Musannifeen Ne Naql Kyun Kiya To Sainkdon Misalein Pesh
Ki Ja Sakti Hain Ke Musannifeen Kayi Batein Adam Tawajo Ki Bina Par
Ya Baghair Khud Ki Tehqeeq Mehez Aitemad Ki Bunyad Par Ya Shohrat
Ki Wajah Se Naql Kar Dete Hain Aur Phir Baaz Auqaat Wo Sadiyo Isi
Tarah Naql Pe Naql Hoti Jaati Hain Aur Aakhir Mein Jab Koi Is Par
Tehqeeqi Nazar Daalta Hai To Maloom Hota Hai Ke Iski Koi Asl Hi Nahi
Thi.

Agar Kisi Ko Hamari Baato Se Ikhtelaf Ho To Ilmi Dalail Ke Saath
Zaroor Kar Sakte Hain Ke Ye Unka Haq Hai Lekin Mehez Jazbaat Mein
Aa Kar Kisi Par Keechad Uchhalne Waalo Se Ham Allah Ki Panaah
Chahte Hain.

Aisi Tehqeeqi Baato Mein Jab Jazbaat Darmiyaan Mein Aa Jate Hain To
Haqeeqat Dikhayi Nahi Deti Hai.

Allah Ta'ala Hamari Koshisho Ko Qabool Farmaye Aur Khataon Ko
Maaf Farmaye.

Zimnan : Murawwaja Taziyadari Ke Najavez Hone Par Kutub -e- Ahle Sunnat Ke 100 Se Zaayid Hawale

Maahe Muharramul Haraam Mein Jis Tarah Taziyadari Raayij Hai,
Sarasar Najayezo Haraam Hai Aur Hum Ne Alhamdulillah Kutub -e-
Ahle Sunnat Ke Sau Se Zaayid Hawale Jama Kiye Hain Jahan Is Ki
Mumanat Par Sarahat Maujood Hai

Hawale Mulahiza Farmayein :

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